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CONGRESS AND AJCS ARE LOCKED IN BITTER POWER STRUGGLE IN MONTREAL

By MARK MEDICOFF
CJN Quebec Bureau Chief

(Part One of a Series)

MONTREAL –
A bitter power struggle between the community's two most powerful bodies will permanently affect Montreal Jewry's future.

The clash will initiate important developments in Allied Jewish Community Services, the Canadian Jewish Congress, and in Jewish education, yet the general public will have little to say about which changes will come about.

Allied and the CJC are locked in a struggle over the nature and role of Congress at the local level.

Although AJCS has acquired significant power and influence over the past decade, its representational structure lacks the democracy consistent with Canadian political thinking. This is one criticism frequently heard.

Congress asserts its representational role in the community, but its actual influence on events has dropped considerably.

In this series of articles **The Canadian Jewish News** explores the dispute between AJCS and Congress, the lack of citizen participation in community affairs, and examines how community decisions are made.

The CJN learned of the Allied-CJC dispute when a letter written by AJCS President Charles Bronfman was leaked to this newspaper's Quebec office.

The letter requested that the chairman of the Joint Committee on Jewish Education -- the educational authority evenly composed of 30 representatives from Allied, Congress, and the Canadian Zionist Federation -- be ratified by AJCS and the CZF.

This reasonable AJCS request was accepted, but a second demand in the Bronfman letter met with a flurry of indignation. This was that the Joint Committee "should be requested to develop an independent committee for Jewish education, and a plan for such an independent committee should be presented to our respective organizations within a year."

Eastern Region Chairman Murray Spiegel commented: "I find it rather strange that the letter takes the form of a muted ultimatum. It's certainly no way partners resolve things."

Spiegel described the Bronfman letter as "retrogressive".

"Except for perhaps something of a side comment from the executive director, Manuel Batshaw, to the effect that he envisions the committee working out of AJCS headquarters with AJCS staffing, no details were set forth.

"I would hardly consider this an independent committee."

The letter confirmed that AJCS' continued partnership in the committee is conditional on the two points being accepted, and although it creates a "problem", it is the intention of the AJCS officers to discontinue its partner the Joint Committee unless the

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Newspaper is saved after row over fate

By CHARLES HYAMS
CJN British Correspondent

LONDON –
The Jewish Observer and Middle East Review, the official organ of British Zionism, has survived a threat to its own future from within.

The threat came in the form of an announcement from the chairman of the Joint Israel Appeal -- the largest fund-raising body for Israel in Britain -- that the JIA intended to withdraw its block subscription to the paper as of next September. Each week, the JIA purchases thousands of copies of the **Jewish Observer** and mails them to some of its subscribers. This arrangement has been in force for years but the JIA suddenly decided that the cost involved was not worth it. The figure which the JIA allowed to be quoted in the **Jewish Chronicle** -- Anglo-Jewry's only other nation-wide paper -- was 100,000 Pounds Sterling.

Reaction to the JIA statement was immediate -- and angry. The **Jewish Observer** was inundated with letters from individuals and organizations expressing their horror at the rumors. The JIA itself, and in particular chairman Michael Sacher, came under heavy pressure to reverse their decision.

The climax came when the Jewish Agency executive and its world fund-raising committee met for three days here at the end of last month. At a press conference at the conclusion of the deliberations, acting chairman Leon Dulzin was asked whether the JIA's decision to withdraw its block subscription to the **Jewish Observer** had been raised.

Dulzin replied that it had not but added: "I have had talks with the chairman of the JIA and his associates and I can say only one thing: the **Jewish Observer** will continue to appear. I can say this very positively." He said it would be unthinkable to allow a paper of such standing to cease publication.

When questioned about the expense involved, Dulzin revealed that the figure of 100,000 Pounds a year which had been bandied about was "about double the real amount."

So the paper will continue and the JIA, which has so far remained silent, will continue to have a financial stake in it. It would have been an enormous loss not only to Anglo-Jewry but to world Zionism had the paper folded. It presents a lively and informative account of what is happening not only in Israel but in the whole of the Middle East and at a time when Israel's image abroad is under heavy criticism and Arabs are spending more money than ever on propaganda, a paper such as the **Jewish Observer** -- widely read in diplomatic circles -- is invaluable.

TO GREAT-GRANDMA WITH LOVE

Ninety-nine-year-old Rose Valicoff receives a birthday kiss and floral tribute from her four-year-old great-granddaughter, Erin Lightman, at a Baycrest Centre Mazel Tov Night last week. Looking on is Erin's dad Sigmund. Mazel Tov nights are held each month. (Baycrest photo by J. El-Baz)

Allocate more beds for the chronically ill

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL –
The Jewish community is being considered a special case with respect to its chronically ill since none of the 800 hospital beds promised by the Quebec government to alleviate a critical shortage is suitable for Jewish needs.

The community has been asked to submit a position paper to Social Affairs Minister Claude Forget, on the general problems of long-term care, with recommendations relating specifically to the three Jewish hospitals, catering to their special concerns.

Charles Bronfman, president of the Allied Jewish Community Services; Marvin Corber, chairman of the health services committee; and Manuel Batshaw, AJCS executive-director, met with Forget recently for an in-depth discussion on the matter.

Corber told **The Canadian Jewish News** that the delegation shared the results with Forget of a survey conducted by the Jewish community.

In a survey it was found that the Jewish community has more elderly citizens than any other segment of society.

"Our problem is more acute than in the over-all community," said Corber. "Some 12% of the Jewish community is composed of people over 65. This compares to the French community's 7%, the English community with 5%, and the Italian community with 3.9%.

"It was confirmed by Forget that about 6% of the unwell elderly population requires long-term care, and since there are about 14,000 non-Jewish clients requiring hospital care in Quebec, the requirement is for about 840 beds," he added.

In the Jewish community, Corber stated, there is an approved waiting list for long term care numbering 261 persons. There are another 224 applications in various stages of review, and about 11,000 inquiries per year.

According to the health services chairman, the situation in the Jewish community is reaching critical proportions. Corber, an accountant by profession, took over the reins of health services after Charles Bronfman assumed the presidency of AJCS.

"The AJCS position paper will help identify the total problem," he said, "but the minister also recognized the ethnic component in long-term care . . . that a Jewish mileux and atmosphere are important."

The community will assist the government in locating long term beds in the Jewish community domain, such as the Jewish Convalescent Hospital with its appropriate facilities.

At the present time, some long-term care patients are placed in regular hospitals, where the cost per diem is over twice the amount spent for special care institutions.

THE TWO FACES OF GOLDA

The picture at left was the one Toronto businessman Leon Katz took to Israel for Mrs. Meir's autograph. But the picture she mailed back to him was a much more attractive one as is clearly shown at the right. "She's a woman, you know," was his comment.

A bare event

SYDNEY (JCNS) –
A 20-metre streak through a synagogue youth hall, earned $1,500 for a Jewish day school library fund. Ten men and women took part in the naked dash through the North Shore Synagogue's youth centre, during a Masada College parents' dinner dance.

What started as a conversation piece, ended with a challenge to a group of guests. They accepted the challenge, providing other guests donated $1,500 to the Masada library appeal. Within minutes the money had been donated.

The streakers placed two restrictions – that no photographs should be taken and that the hall lights should be switched on and off during the streak.

Beth Tzedec want all suits dropped before arbitration

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO –
Beth Tzedec Congregation wants to have all law suits dropped as a condition of binding arbitration in its differences with Rabbi Stuart E. Rosenberg. The rabbi has damage actions totalling $4.5 million pending before the courts against the synagogue and some of its members.

The synagogue expressed its view in a letter dated March 15 to the Joint Placement Commission and the committee on congregational standards of the United Synagogue of America in response to an ultimatum to accept a compromise binding arbitration plan by April 1. Rabbi Rosenberg, now in Israel, accepted the proposal.

Beth Tzedec received a wire March 28 from Arthur G. Levine, president of the USA, saying that in view of the congregation's letter seeking clarification, the April 1 deadline had been extended.

In its letter, the congregation sought a reply on a condition not covered in the proposals -- "the dismissal of all actions in the public courts on the agreement for arbitration by both parties."

The Beth Tzedec letter said in part: "For the benefit of the Jewish community the purpose of binding arbitration is to remove the actions from the public courts and avoid a Chillul Hashem, public exposure, and resulting publicity therefore your proposal of Feb. 27 which permits Rabbi Rosenberg to proceed in the public courts on some actions, will negate any advantage of binding arbitration on an isolated action, since the same Chillul Hashem, the same evidence, the same exposure and the same publicity will result."

The synagogue, after deliberating on the latest proposal from New York, passed a resolution last month which reads: "Upon an agreement being signed for arbitration, with all details being agreed upon, contemporaneously, the action against the synagogue will be dismissed without costs; the actions and libel suits against individuals, and all pending actions be dismissed without costs; and a general release by Rabbi Rosenberg of and from any and all future actions against the synagogue and all its members be obtained and placed in the hands of the congregation."

Synagogue Board Chairman Al Gellman told **The Canadian Jewish News** that the congregation's March 15 letter to New York represents only one issue that requires confirmation, "but there are many other questions too that will require clarification."

In another major development, Rabbi Wolfe Kelman, executive director of the Rabbinical Assembly, told **The CJN** from New York the case of Rabbi Benjamin Friedberg, spiritual leader of Ottawa's Agudath Israel Congregation, has been referred to the RA's ethics committee.

Rabbi Kelman said the Ottawa rabbi went to Beth Tzedec as a candidate for the pulpit. "He was asked by the Joint Placement Commission not to, and when he went, his case was referred to the ethics committee which will make a recommendation to the forthcoming RA convention in May," said Rabbi Kelman.

He also confirmed a report that the case of Rabbi Gershon Winer, who was at Beth Tzedec last fall, will also be taken up by the committee.

In the past, such cases have resulted in expulsion added Rabbi Kelman.

Contacted in Ottawa, Rabbi Friedberg gave **The CJN** the following statement:

"It is true I will meet with the RA ethics committee, but not for some time yet. For one who is in the employ of the RA or anyone else to suggest or intimate at this point that any proceedings that might take place would recommend punitive measures of any kind would in fact be pre-judging the issue -- something contrary to elementary principles of justice and Judaism."

Asked to comment on the Friedberg - Winer cases, Gellman said: "Our responsibility is to see that the rabbinic, spiritual and educational needs of Beth Tzedec Congregation are properly looked after. We are hard put to take the RA seriously any longer because of their attitude and in particular, because of their boycott tactics. Beth Tzedec Congregation decided some months ago to open its pulpit to candidates for the vacant position."

New honor society

Solomon to head Bonds P.M. Club

TORONTO –
Business executive Harry L. Solomon has been appointed to the post of first president of the Toronto "Israel Prime Minister's Club," a new honor society launched by Prime Minister Golda Meir at the International Israel Bond Conference in Tel Aviv last month.

Those designated for membership in the world-wide honorary society are men and women who indicate their participation in the Israel Bond campaign through their pace-setting purchases of $25,0000 or more in Israel Bonds.

In making the announcement, Jack Israeli, Israel Bond campaign general chairman, declared: "It is most appropriate that we have a dedicated community leader of the calibre of Harry Solomon to head up this special Toronto chapter of those families who stand in the front rank of leadership and service in the building of Israel's economy."

Israeli added that the prime minister's club "represents a key factor in our community's ability to mobilize the extraordinary campaign necessary to meet our 1974 goal of $45 million in Israel Bonds by year's end."

Harry L. Solomon

Solomon is a member of the board of governors of Mount Sinai Hospital and the Primrose Club, and a past board member of Beth Tzedec Synagogue and the YMHA. He has served as co-chairman of the United Jewish Appeal and was active in the United Appeal (United Way Campaign).

Price now $3

Tree-planting costs up

NEW YORK (JTA) –
Effective Sept. 1, the cost of planting a tree in Israel will rise from the present price of $2.50 to $3, it was announced by Abram Salomon, executive vice-president of the Jewish National Fund. The price increase was unanimously adopted by the board of directors of the fund at its last meeting.

The cost of planting a garden of 100 trees will be $300, a grove of 1,000 trees will be $3,000, a woodland of 2,500 trees will be $7,500, but the price of a forest of 10,000 trees and up will remain at the present rate of $2.50 per tree. The JNF's Sefer Hayeled (Children's Register) will now be $18 ("chai"), and the Sefer Bar Mitzvah (Bar Mitzvah Book) will go up to $36 (twice "chai"). The price of an inscription in the JNF Golden Book will remain at its present level of $100.

In announcing the increases, Salomon said the increase in the price of tree-planting and in "other contributions through the Jewish National Fund was prompted by the sharp rise in tree-planting costs in Israel."

Holiday Schedule

The office of **The Canadian Jewish News** will be closed on the second day of Passover, Monday, April 8, and on the statutory Good Friday holiday, April 12.

For the April 12 issue, the display advertising deadline was 2 p.m., April 4. The classified deadline is (April 5) at 1 p.m.

For the April 19 the display advertising deadline is Thursday at 2 p.m. The deadline for the 11th at 1 p.m.

World News

Soviet settlers in U.S. expected to triple in '74

NEW YORK (JCNS) -

At least 4,000 Soviet emigrants, most of them Jews, are expected to settle in the United States this year. This figure compares with 450 in 1972 and 1,450 last year.

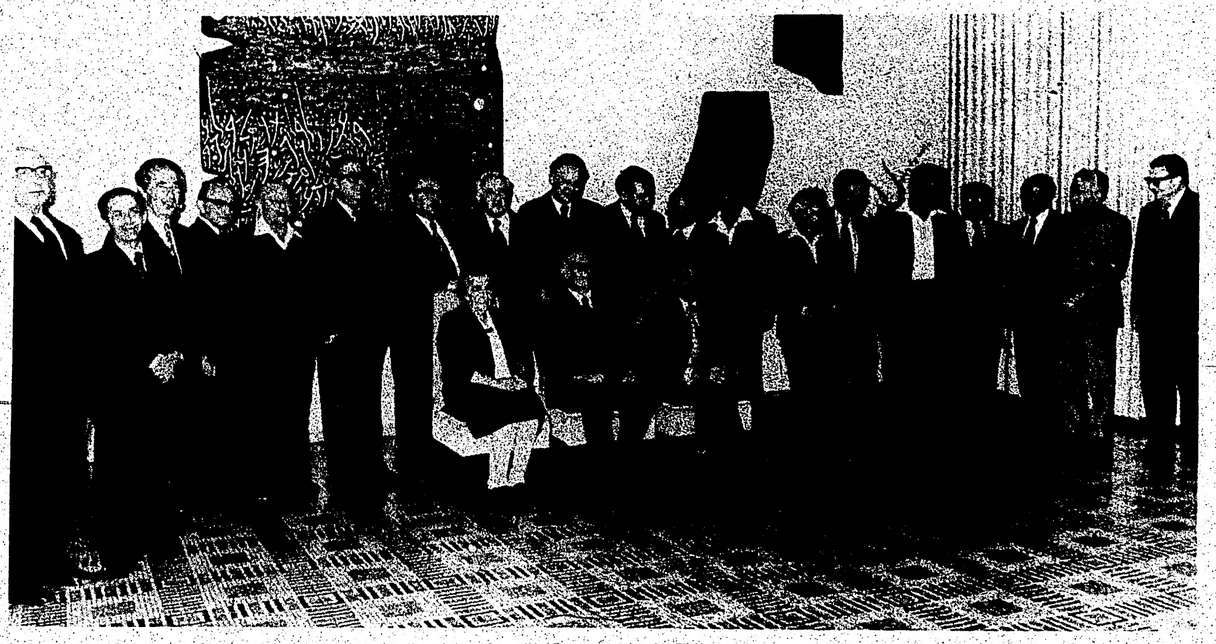
The Ford Foundation has allocated $250,000 to help scholars and writers from the Soviet Union integrate into American society. Miss Mary Mackler, who is to head the program at the American Council for Emigres in the Professions, which will administer the funds, told the Jewish Chronicle News Service correspondent that more and more Russian Jews look upon their exit visa to Israel as a way of escape from the Soviet Union.

"At the beginning of the exodus (from the Soviet Union), Jewish emigrants strongly identified themselves as Jews and headed for Israel. Now, more and more of them view their exit visas for Israel as simply a way of getting out of the Soviet Union."

Gaynor I. Jacobson, executive vice-president of United HIAS Service, said Israel still absorbs 90% of Russian immigration. Of the 4,000 expected in the U.S., some 1,000 have already arrived and another 1,000 are waiting for visas in Rome.

The grant from the Ford Foundation arose because many immigrants, despite special skills and experience, find it difficult to adjust to America because of language and culture. One agency dealing with the problem reported "that no group in recent years has faced so many difficulties in adjusting to life in a new country."

Recent Russian immigrants have jibbed at taking temporary "bread and butter" jobs until they could resume their professions. Physicians generally resist the idea of taking qualifying tests to go into practice. The Ford grant is limited to scholars and writers because this is consistent with the foundation's objects of encouraging intellectual pursuits, and the prohibitive cost of extending it to all professional groups.



The new cabinet recently got together at the president's residence in Jerusalem for a formal portrait. Seated in front (from left) are Mrs. Meir, President Katzir and Deputy Premier Allon. Standing (from left) are P. Sapir, S. Hille, S. Peres, G. Hausner, M. Hazani, A. Eban, Y. Burg, M. Kol, Y. Raphael, H. Zadok, S. Rosen, H. Gvati, I. Galili, Y. Rabin, A. Uzan, A. Yariv, Moshe Dayan and Commerce Minister Chaim Bar-Lev. (IPPA)

Son thinks Dayan should resign post

TEL AVIV (JTA) -

Assaf Dayan, Moshe Dayan's film actor son, thinks his father should resign from the government irrespective of whether or not he is found Israel's poor state of preparedness on the eve of the Yom Kippur War. Assaf took sharp issue with his sister, novelist Yael Dayan-Sion, who said in an interview with the Jewish Telegraphic Agency in New York that she thought her father should not resign and that her brothers, Audi and Assaf share her feelings.

Assaf said that "Yael was not asked to represent the family . . . we do not come as a package deal. The family said this or the family said that."

Aid to Arabs revealed

Puzzling U.S. stance

WASHINGTON (JTA) -

The U.S. government sold Hawk surface-to-air missiles and support equipment to Saudi Arabia, armored cars to Lebanon, and cargo planes to Saudi Arabia and Lybia after Col. Muammar Qaddafi came to power, Rep. Clarence D. Long (D. Md.) has told the Congress.

In a speech in the House, Long said the data the State Department has "finally declassified" after four months of prodding on U.S. commercial shipments to Arab nations between 1966 and 1972 "are one more part of the puzzle surrounding the stance of the U.S. in the Middle East during the arms buildup that preceded the attack on israel" on Oct. 6.

The department's disclosure, he also said, "is but one more illustration of the fact that U.S. policy in the Middle East has been the opposite of what it has appeared to be -namely to favor the Arab countries, not Israel."

Long previously had told Congress "the little-appreciated fact" that total U.S. economic and military assistance to the Arabs between 1967 and 1973 was almost 2 1/2 times the total Soviet aid to the Arabs in the same period. In those six years, he said, U.S. assistance to the Arabs was $8,952 billion compared to $3,807 billion in u.s. economic military and private assistance to israel.

In seeking information on U.S. arms sales to the Arabs, Long asked for a report on exports to Egypt, Syria, Jordan, Iraq, Kuwait, Saudi Arabia, the Sudan, Libya, Tunisia, Algeria, Morocco and Lebanon. In his response, former Virginia Governor Lindwood Holton, now Assistant Secretary of State for Congressional Relations, reported on sales totaling $47.6 million to Saudi Arabia, Libya and Lebanon.

Deny report of withdrawal by Israel from entire Sinai

JERUSALEM (JTA) -

Foreign ministry officials have said there is no foundation to Egyptian newspaper reports that Israel has agreed to withdraw from the entire Sinai peninsula. The reports claimed Foreign Minister Abba Eban had made such a statement to Secretary of State Henry A. Kissinger during their talks in Washington last week. The officials said that Eban made no promises in Washington and denied the government had discussed additional Israeli withdrawals in Sinai.

Observers here interpreted the reports as an attempt by Cairo to convince Syria to be more flexible in reaching a disengagement accord with Israel. According to the observers, Egypt is trying to convince Syria that Israel is prepared to make far-reaching concessions if Syria will enter disengagement talks.

Settlers in the Golan Heights, meanwhile, have taken steps to create "facts" that would preclude the eventual return to Syria of Kuneitra, the largest town on the Golan heights which Israel captured in the 1967 Six Day War. The Golan settlers have established a "Kuneitra Development Fund" intended to carry out projects in the town and its environs.

These include the construction of new housing and the cultivation of agricultural lands.

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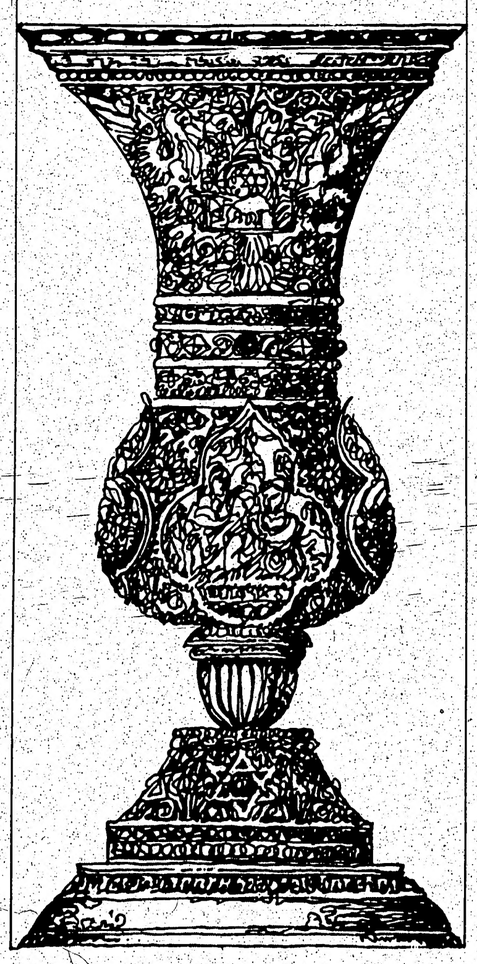

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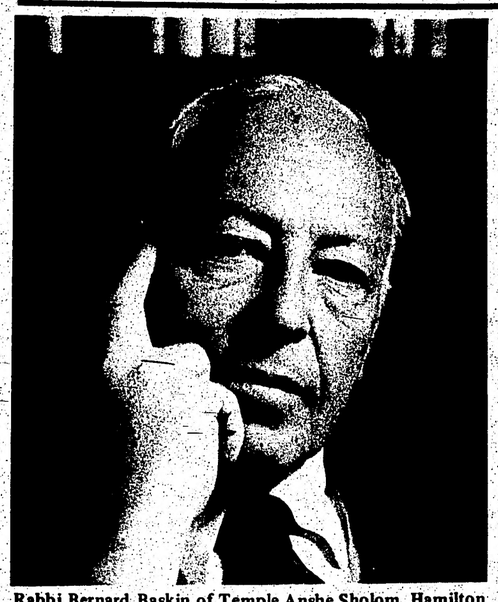

Rabbi Bernard Baskin of Temple Anshe Sholom, Hamilton

Impact on community of highly-regarded rabbi is immense

By MOURA WOLPERT
CJN Hamilton Correspondent

HAMILTON –

Looking back on his 25 years as spiritual leader of Temple Anshe Sholom, Hamilton, Rabbi Bernard Baskin expresses satisfaction and pride both in his congregation and the part he has played in its spiritual and physical growth, as well as his many achievements in the community at large, where he is regarded as the foremost interpreter of Jews and Judaism.

"I have given close to 1,000 addresses to a multitude of organizations and over a period of 25 years a man is bound to make an impact which would be lost on a larger community," he says and cites the size of the city of Hamilton and its Jewish community as one of the reasons why he has been happy to remain here.

Though somewhat distressed that the size of the Jewish community has remained relatively static, it is, he feels, friendly and compact and of a proportion where the rabbi can make an impact on the lives of congregation and community.

Essentially a modest man inclined to shrug off flattery, Rabbi Baskin does not conceal his pride in what he feels are his most important achievements and which can best be summed up has having brought about harmony and understanding not only within the Jewish community but between Christian and Jew.

A beginning was made by Arthur A. Feldman, rabbi of Temple Anshe Sholom in the late 20s and 30s but it was Rabbi Baskin who carried it a step further and who pioneered the whole field of ecumenism in the city. He is proud of having been the first Jew to have been invited to speak at St. James Anglican Cathedral and most of his many addresses have been given to Catholic and other religious groups, as well as to labor and service organizations, in many of which he has been actively involved. As a result of his work he was appointed Jewish national chairman of the Canadian Council of Christians and Jews in 1973.

"I had a strong hand," he says, "in the breaking down of barriers that existed 25 years ago."

Among the many honors awarded him were the first B'nai B'rith inter-faith award in Hamilton, a Negev testimonial dinner, an honorary doctor of law degree from McMaster University in 1972 and in 1973 a doctor of divinity degree from the Hebrew Union College – Jewish Institute of Religion.

Rabbi Baskin came here in 1949 from the United States, where he grew up, the son of Rabbi Samuel Baskin of New York, and in due course entered rabbinical studies himself at the Jewish Institute of Religion, from which he graduated with an MA in Hebrew literature. Before coming to Hamilton, he served communities in Baton Rouge, Louisiana, and Denver, Colorado, where he met and married his wife, Marjorie. They have three children, Judith, married and now studying for her Ph.D. at Yale University; David, a law student at the University of Toronto, and Susan, who is in her last year of high school.

Membership of Temple Anshe Sholom numbered some 85 families when Rabbi Baskin first came and it was thanks to his constant striving to build it up as a strong and respected congregation that it is now close to being the largest in the city, with 450 families, about one third of the jewish population.

Of his 25 years with Anshe Sholom, Rabbi Baskin says: --"I have never had any conflicts with the congregation, nor has there ever been any factionalism. Everything has been tranquil, there has been no acrimony and nobody has ever quit in a huff."

He is pleased, too, that he has brought a stronger Jewish feeling to the congregation which, when he came, did not even have a Hebrew school. He established a Hebrew department, instituted an active adult education program and fostered constantly growing pro-Israel sentiments.

Rabbi Baskin, who is The Canadian Jewish News book reviewer, confesses to some disappointment that he has not been able to bring more academics -- he estimates some 100 Jews among the McMaster University faculty -- into a more active Jewish life and wishes for greater participation, in the strictly religious sense, among temple members.

As for his future, Rabbi Baskin is happy to remain with a congregation which, five years ago, gratefully awarded him a lifetime contract and with which he has become so closely identified.

'I would also have done it for Cairo,' says Gentile donator of vital computer

By ROCHELLE CARR

TORONTO –

One of the most impressive examples of the many humanitarian gestures after the Yom Kippur War was the donation of a vital computer system to an Israel hospital by a non-Jewish Torontonian.

Ian P. Sharp of I.P. Sharp Associates Ltd., a soft-spoken, gentle-mannered computer expert, was the man behind the gift of the system which aids in monitoring soldiers in Tel Hashomer Hospital.

The story began a few days after the Yom Kippur War erupted. Sharp, who was born in Dublin and received his engineering degree from Cambridge University before coming to Toronto almost two decades ago, was in Europe at the outbreak.

The first calls to his Toronto office by the Bar Ilan University Computer Centre were made at that time. They had heard of the Sharp APL system, which is a time shearing service that can be hooked into a computer. The system is employed mainly for financial and corporate planning where speed is frequently of the essence.

Bar Ilan wanted it to enable Tel Hashomer Hospital in Tel Aviv to keep track of the extensive transferring of wounded soldiers from hospital department to hospital department, caused by so many soldiers with multiple wounds. During the initial calls, Barl Ilan was told the Sharp APL system cost $100,000.

Computer programs were available to keep track of wounded soldiers from the time of first contact with the medical corps until the time of admission to a hospital and from the time of discharge through the various stages of recuperation and rehabilitation. No programs, however, were available for monitoring the soldiers' status within the hospital. Such a system was needed, so Bar Ilan called again.

By then, Sharp had returned to Toronto. Bar Ilan expressed its interest in buying the system. (It would be a system fed into Bar Ilan's computer at the university with terminals at Tel Hashomer Hospital providing the hospital with instant information.)

During the course of the conversation, Sharp learned the use to which his system (which he developed about five years ago) would be put.

"I donated it on the understanding (as is customary procedure) that they not market it anywhere or let others use it to compete against my firm, although no written agreement exists. I donated it for the emergency as it existed," he explained to The Canadian Jewish News.

He stressed the humanitarian aspect of the gift. "I did this to help wounded soldiers. I would have done it if a call had come from Cairo," he said.

But Sharp pointed out "it does require a fairly sophisticated level of technology" to operate his system.

In the field of technology, he said, there is a lot of traffic between North America and Israel.

The tapes for the system were prepared in Toronto by Bob Bernecky. Another employee, Shaya Petroff, was sent to Israel where the system was put in full operation within a week.

Ian P. Sharp

Sapir visit delayed

TORONTO –

The scheduled Israel Bond visit here of Israel Finance Minister Pinchas Sapir originally planned for March 31 has been postponed until April 17 due to urgent matters in Jerusalem. Details of his visit here will be announced by Israel Bonds in the next issue of The Canadian Jewish News.

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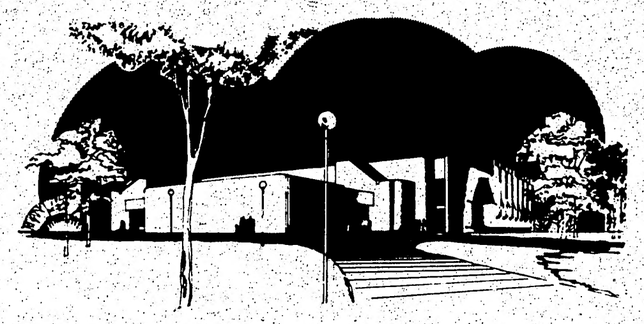

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Controversial Quebec language issue calls for responsible Jewish action

The many thousands of words spoken and written in recent weeks, regarding the Quebec language situation and still speculative legislation, has created an understandable if regrettable condition within the Jewish community.

On the one hand, there is the commitment and obligation to good citizenship, in the acceptance of the language law as it it still to be defined in precise form; on the other there is the quite natural reaction to the fear that emphasis on French dominance is the first manifestation of cultural nationalism, and can lead, if not watched, to political extremism, of which Quebec has had quite enough.

Given the events of recent weeks, and the clear signs that protest was apparently what decided the Bourassa government to pull back from coming down too hard on English and ethnic language rights, it is inconceivable that Jewish individuals, organizations and institutions will not accept the mandate of responsibility to accommodate to the realities of the situation, whatever they may be.

Of far greater concern, however, has been the evidence within the Montreal Jewish community -- granted this is a minority manifestation -- of the recurring paranoia which surfaces every time a voice is raised from the majority 80% of French expression, that the Quebec government sees as its basic responsibility and priority, the preservation of the island of French cultural heritage in the North American Ocean Anglophonia, while guarding the rights of those of basic English expression.

There is certainly no reason why voices warning the Quebec government of its responsibility to the minority linguists, should not be raised -- but raised they may be with responsibility, candor, alertness, but also with the confidence that not only French and English, but fair play is still part of the Quebec way of life.

Having said that, it is also necessary to make these ancillary points:

In considering just solutions for Quebec language problems of the present, we cannot ignore the conditions of Canada's language situation of the past.

Which means simply that if the cry is raised that English and French are entitled to equal status and presence in Quebec as languages of work and play, then according to the BNA Act French and English have been -- and still are -- entitled to equal status and presence across Canada.

Thus is the question begged: Have isolated Francophones in Edmonton or Toronto or Halifax had available to them double language facilities to educate their children in the language of their choice? And do those who are the first to complain about language inequity in Quebec, are they the first to complain about unequal language inequity outside Quebec?

The important thing is that these difficult problems are hopefully enroute to accommodation, and as it now appears, the Bourassa government did what it did, simply to give Quebecers the choice of not having to live under more extreme conditions in a state separate from Canada.

Thus, if Monsieur Bourassa is aware of his responsibility in cutting the nerve ends off Quebec extremism, then the Jewish leadership of Quebec must meets its responsibility to both and reject and denounce expressions of extremism, as they may arise.

Eilat, a city in southern Israel, began its three-month long, 25th anniversary celebration with a flag-raising ceremony. A veteran who helped liberate Eilat raises the flag. Looking on during the ceremony are naval cadets who were born in Eilat. (IPPA photo)

Robert G. McGavin, commercial secretary of the Canadian Embassy in Israel, and his wife, look at one of the larger samples of the Israel diamond industry's production on the trading floor of the Israel Diamond Exchange. Israel is a large exporter of diamonds.

France solves 'energy crisis'

Aid to Arabs disheartening on surface but may lead to lasting Mideast peace

By ANDREW MELES

France is brilliantly solving the so-called "energy crisis" for herself. To the chagrin of her Western allies and of Israel, she is trading Saudi Arabia and Libya, military goods, technology, and nuclear expertise for oil. Initially, such aid to Israel's enemies, who already outnumber Israel in population, wealth, and military size, is most disheartening. At a deeper and a more long term view, the French technocracy may in fact be advantageous for a lasting peace in the Middle East with a secure Israel.

French trade with Libya in particular is a step in a qualitatively different direction than former western sales have been to Arab nations. Hitherto the Arabs have bought megatons of tanks, jets, and Cadillacs. Recently some shiekhdoms of the Persian Gulf have invested into airports and deep sea ports. In all of the above no long term change has been made to the Arab social system with only limited increased employment. Currently Michel Jobert, French foreign minister, is offering technology for improved agriculture, nuclear energy for desalination, improvements in the transportation and communications systems, and of course some weapons.

To analyse the advantage of massive modern industrial aid to Libya has on Israel, a cursory survey should be taken of the motivation for much of the Arabic hostility towards the Jewish state. All the Middle Eastern states are underdeveloped, containing huge amounts of poverty and ignorance. Many states are anachronistic feudal societies in which a handful of families hold the entire economy in their fists. Literally billions of dollars flow into the oil shiekhdoms. Money is not spent on social services but on luxuries for the wealthy and for arms to sustain the governments. Anti-Zionist venom was injected into the population as the classical political ploy to distract exploited people with an external foe. With surplus dollars the Arabs have helped to create havoc on the international money markets by purchasing gold for dollars in addition to their infiltration of "big business" on Wall Street. Apparently in the future billions of dollars more will be begging to be exchanged for oil. Such use of vast funds is definitely not in the best interest of Israel.

Lebanon, a relatively industrialized, westernized, and literate nation, has not been openly aggressive towards Israel since the '48 War. Lebanon attempts to bring prosperity and thereby contentment to its people through positive actions.

Perhaps Qadaffi of Libya has taken a critical step in the Arab world to modernize his nation. The adventurous aspirations of the Libyans might be turned towards the home frontier, utilizing the oil beneath Libya in conjunction with cheap domestic labor, located near the large Euopean market. Somewhere on our planet agriculture will be in a revolutionary change very soon. Food shortages are developing globally and mostly due south of Libya in her co-religionist neighbors of the sub-Saharan states. Nuclear energy enslaved to produce fresh water from sea water is the French plan for Libya. It was that very southern Mediterranean coast that was the bread basket of ancient Rome. The loss brought about by poor cultivation methods can be reversed. With vast lands and abundant capital the Arab states are most suitable to develop nuclear energy for desalination. The combined labor intensive projects of industry and agriculture could bring about a true prosperity for all segments of Libya's society.

Subsequent to modernization, an Arab nation would have less need to use Israel as a scapegoat. War rhetoric would not be easily dropped from politicians lips. An advanced nation suffers greatly due to a prolonged belligerent posture. The Arab populace would inevitably become more sophisticated. Bearing arms would lose much of its romance and glory in place of a placid prosperous life at home. Sparsely populated Libya might even welcome some of the Palestinians who have been forsaken by their Arab brothers for two and a half decades.

The French sale of peaceful commodities to Libya can be viewed with some optimism. Libya's aggressiveness can be turned towards construction and away from destruction. If Libya and other Arab nations can be dragged into the 20th century then possible the Arabs will see that their problems do not originate in Israel but within their own social systems.

New form of anti-Semitism reported by ADL leaders after deep analysis

The Jewish people, a scant three decades after the annihilation of a third of its ranks, is affected everywhere with a profound uneasiness. Is the pendulum swinging back? Is there a new anti-Semitism? Has moral outrage become moral indifference?

These disturbing questions are asked in the first chapter of **The New Anti-Semitism**, co-authored by Arnold Forster, associate director and general counsel of the Anti-Defamation League of B'nai B'rith, and Benjamin R. Epstein, ADL national director.

The authors spent three and a half years researching before committing their findings to paper, and the result of their labors is a remarkable, in-depth analysis of the position of Jewry in the world today. To the question, is the post-World War II honeymoon with the Jew over?, the answer they give is an affirmative one. The authors, after tracing the events leading to what they describe as the new anti-Semitism, come to this conclusion:

No amount of sophistication about the influence of self-interest, Arab oil and other hard realities of international political life and intrigue, sufficed to explain the rapidity with which major elements in the world shifted gears on the Jews, particularly where Israel was involved. The only answer that seems to fit is that Jews are tolerable only as victims.

Survival of Jews as a people depends in large measure on the survival of Israel, the authors assert. They describe Israel as representing "the greatest hope and deepest commitment embraced by world Jewry in two millenia," and declare that gratuitous and illegitimate assaults on the Jewish homeland "provoke Jewish anger and awaken ancient Jewish anxieties."

If Jews are now perceived as legitimate objects of criticism, scorn and calumny; if Jewish concerns are not regarded at least on a par with those of other minorities, we have either returned to an old and vicious form of scapegoating or there is something very new and potentially very dangerous at hand.

In either case, there is an obligation to alert the Jewish community and the general public. For only when the full information is made available — and the full pattern emerges — can persons of goodwill here and abroad call a halt to this fresh injustice.

The New Anti-Semitism becomes available to the public at a time when we are about to celebrate the Passover, the Festival of Freedom. We commemorate the freeing of our people from ancient bondage, and if the ADL authors are correct in their assessment of what is happening today, the Jews once more are threatened with bondage of another kind; a bondage created by indifference and apathy and latent anti-Semitism.

Revived magazine plays major role by boldly telling true Israeli story

It was 68 years ago in St. Petersburg that a group of young Zionists founded a magazine, which had as its slogan: Zionism demands a national home for Jews in Palestine. They called their publication **Rassvet** which in English means Sunshine. In 1917 the Bolsheviks closed them down. Publication was resumed soon after in Prague. In 1923, the magazine was again forced to find a new home. Its staff moved to Berlin where in 1935 the magazine was forced to cease operation again -- this time for good.

Today, in Israel, **Rassvet** has been revived. A monthly magazine in Russian is now appearing, using the same name for, as says its editor, Gabriel Valk, a Russian immigrant in Israel less than three years, "We want to perpetuate that same historical view."

The magazine wants to do more. Its goals are as simple as they are broad. Says Valk: "In the last three years, 90,000 Russians have come to Israel, come to a new world, to a new life. There are many things they don't understand. We are trying to fill the gaps in their knowledge, to provide not only news of Israel and the world but to give information about life in Israel, about the problems they meet, about ways of 'settling in' in a country whose mores are so alien to those to which they have been accustomed.

"We tell the truth about Israel, about employment conditions here, about how to go about finding a job, about the locations and functions of the different government offices and agencies, even where to buy books, where to study and what."

The magazine is unabashedly and boldly making a successful attempt to stem the tide of emigration from Israel of Russian newcomers. "Only the truth will do this," asserts Valk, "only a concerted effort will strengthen the Russian's identification with Israel, with the Zionism for which he fought and about which he knows so little."

"We didn't tell our readers it was good or bad outside of Israel," explains its editor. "We just stressed that in Russia they were Jews, that in other countries they will be foreigners, but that only in Israel will they be in the one place where they are truly at home."

Influence on Jewry of red letter event has not lessened after its 30 centuries

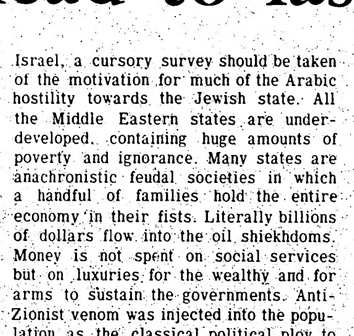
By RABBI A.M. BABB

The festival of Passover, which is as old as the Jewish nation itself and which has been celebrated for over 30 centuries, is as novel today as the day on which it was first celebrated. Its influence upon the character of the Jew is as powerful today as it has been in the past.

The Pesach holidays have always been of great importance to the Jews. The seder night is a red letter event in the Jewish calendar, second in importance only to Kol Nidre night. On Passover eve, on the seder night, the family gathers at the festive board, where the Haggadah is recited. The enchanting tale of the Haggadah has the same spell upon the Jew as for the past generations. Once again the story is told of how the Jews were slaves in Egypt and how on that night G-d redeemed them and took them out from bondage into freedom and from darkness into light.

Israel's passion for freedom makes this festival not a mere celebration of Hag Hamatzos -- the Festival of Unleavened, but mainly a Zeman Heiroseinoo -- the Festival of Freedom. This fact is very important. It means a great deal for a group of slaves to become free men. It means a great deal even to be a race to be released from subjection to another race or another power. It also means a great deal to a nation to become independent. It means a great deal to us Jews when Israel became an independent nation.

Freedom to the Jew is the essence of his life. To the Jew the supremacy of G-d



is tantamount to human freedom. This is apparent throughout the Haggadah text and all Jewish prayers. From the Jewish viewpoint there can be no freedom without religion, and likewise there can be no true religion without human freedom. G-d created man to be free on earth and free he must remain. That there is only one master -- G-d, and it is this master alone that man must serve and no other.

Passover is the festival of regeneration and of transition from servitude to freedom, from grief to joy, from darkness to light and from bondage to freedom. Unfortunately we are yet far from having reaching the millenium. From time to time evil forces still appear which seek to disturb human freedom and Passover is being celebrated, not only as a relic of antiquity, or reminder of a remote past, but as one having a vital connection with the present. Even historically, Pesach constitutes the strongest chain tradition which connects antiquity with the present day.

Throughout the history of the Jew, we behold episodes of Pesach being enacted again and again. Babylonia, Assyria, Rome, Goths, Spain, Germany, Russia of the Czars, Nazi Germany and Communist Russia. The tyrants of Russia and the Arab lands imitate the brutal Pharaoh and enslave the Jews both physically, spiritually and culturally. In our day we witness the tyrants in Russia and Arab lands, who have adopted the slogans of Pharaoh and all their actions run parallel to his.

The Jew whom Passover supplies with inspiration and hope sees in the present barbarism in Russia and Syria a trace of a new era which will herald the coming of a new life, a new spirit of international goodwill, when nations and groups who are enslaved now under the heel of the modern tyrants will soon celebrate their deliverance as Jewry is celebrating their deliverance from the Egyptian tyrant when justice will shine resplended upon mankind. The situation now is identical with the conditions of 30 centuries ago. With the destruction of Pharaoh and his hosts at the Red Sea, a new freedom and religion began, as with the liquidation of barbarism, a new era of freedom, liberty, justice and true religion will begin.

Rabbi Babb is spiritual leader of Beth Israel Congregation, Peterborough.

ask the rabbi

Marital equality has improved over the years

1. What was the moral thinking behind the sole right of a husband to give his wife a divorce, but her inability independently to divorce him?

We cannot know for certain but it is highly likely that the original law regarding divorce was bound up with the permission of polygamy. In a polygamous society, the wife is tied to her husband in a way in which he is not tied to her. He can marry another and she cannot while her husband is still alive unless he divorces her.

It has been noted that in some ancient societies polygamy was, in fact, beneficial to the otherwise unprotected women. But, it can be argued, granted that this was the reason for the original formulation of the law, why should such a law be perpetuated?

The answer is that it was not in fact perpetuated, Jewish teachers throughout the ages taking steps to modify the law in favor of greater equality between wife and husband.

The institution of the Ketuba, in which the husband makes an adequate settlement on his wife, prevented both hasty divorce by the husband and his leaving his wife destitute in the event of her being divorced (or widowed). Furthermore, the Mishna (Ketubot 7:10) rules that where the wife has legitimate grounds for divorce, the husband is compelled by the court to grant her the divorce, assent under compulsion being considered sufficient for this purpose.

This means that from Mishnaic times the wife can effectually divorce her husband just as he can divorce her. Later on, in the Middle Ages, a ban attributed to Rabbenu Gershom of Mainz in the 11th century, was issued forbidding a husband to divorce his wife against her will.

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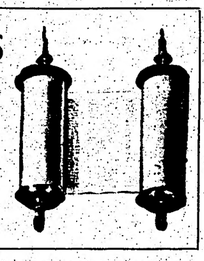
The Carmel Market in Tel Aviv received its first proper cleaning in 35 years. All the stalls were taken out, cleaned and painted. The street was repaved. Vendors discovered during the cleaning coins used before the state of Israel was founded. (Israel Sun)

'On Pesach we must again become Jews'

sparks from the torah



By RABBI MEIR GOTTESMAN
Parshat Tzav - Shabbat Hagadol -- Erev Pesach

V'hayshiv layv avot al bonim . . . And he shall turn the heart of the fathers to the children . . . (From Haftorat Shabbat Hagadol)

* * * * * * * * *

What's the real Passover all about? It's more than just changing pots and eating matzo . . .

The Haggadah tell of five brilliant Rabbis who sat down the whole Seder night and told the Passover story until their pupils came the next morning and announced, "Our Teachers, it is time to recite the morning **Shema**!" The question is . . . didn't the Rabbis themselves know what time it was?

But the Haggadah meant to teach us more. When these great men sat down to tell the Passover story, it wasn't just mumbling some words out of a book. They describe the depths to which the Jews fell, the great mercy of G-d who redeemed us . . . they made the story so alive that everyone felt that the **Shechina** (the Holy Spirit) was right there with them as in Egypt . . . The pupils were so inspired that they stood up and announced, "Our Rabbis, we have reached such a degree of loving the Almighty that we are ready to assume the **ol malchut shomayim**, the Yoke of the Kingdom of Heaven. It is time to recite the **Shema**."

A Seder should be a shattering experience. A Jew who conducts a Seder not by rote, but with full faith in G-d, can rise to the greatest heights of **kedusha**, holiness. This is symbolized by the **Karpas**, the little bit of parsley that is set on the Passover plate. After all, what is **Karpas**? A few weeks before it was a humble vegetable, half-buried in the earth. Suddenly, at the Seder table it becomes a **meyichus**, transformed into a mitzvah . . . We wash our hands before eating it, we recite a blessing over it . . . it becomes something holy. In the same way, every Jew, however much he has fallen down from the spiritual heights of Judaism . . . can be transformed at the Seder. Because at the Seder we all go out of Egypt, not just our forefathers . . . all of us. Every year we escape not only the physical bondage, but the spiritual bondage which Pharaoh tried to keep us in.

Every Jew, when he sits down to the Seder table Saturday night should feel as though he were a non-Jew. Now he has to become a Jew. What is the circumcision? We must circumcise away doubt and fear, pride and lust, jealousy and anger, which separate us from our Father in Heaven . . . What is the **mikveh**? The mikveh is not water, but fire -- the fire of Torah, the fire of fulfilling more commandments than we ever thought possible . . .

The seder must be used to bridge the generation gap . . . not simply by giving afikomen presents, but by real communication. When Pharaoh tried to destroy the Jews, he focused most of her efforts on the children . . . He tried to cut down the birth rate by giving the Jewish men jobs in far-away provinces, far from their wives . . . He ordered the Jewish male children killed . . . The child is the star of the Haggadah, but instead of being passive, we put all sorts of questions and challenges into his mouth . . . Why? Because we'd rather that our Jewish children ask questions and get answers at home than in the streets . . . Part of the tragedy of modern day Judaism is that besides the four sons in the Haggadah who demand all sorts of answers about the meaning of the holiday, there is a fifth son (or daughter) . . . the one who is not there at all, who doesn't care enough to ask, "What's it all about? . . ."

In general, there is something extremely interesting about Passover. We find Jews who, quite frankly, are a little easy going about matters of **kashruth** are extremely **medakdek**, careful not only to keep Passover, but to the greatest detail. Rabbis often have more **shailos** during the week or two before Passover than the whole year . . . Why? But it goes to the heart of the Passover story. The Jews in Egypt were not exactly what you might call **Chassidim**. Our Rabbis teach us that they fell through the 49 gates of Impurity . . . one more strike and they would have been out. And yet somehow they were able to remain intact.

How? Because although they were lax about certain important laws, they were very careful about the "fences", certain seemingly trivial customs and laws which are the trip lines, the outer defenses of Judaism. The children walked the streets with **Yarmulkes**. They made sure their daughters dressed modestly. They watched their language. On Pesach Jews are conscientious even about "little" laws and customs, because it was the little things that saved us then. Today, even if a parent keeps 100% Sabbat ., and puts on two pairs of Tefillen, and buys the strictest of the strict kosher meat . . . but is not careful, for example, who his child's friends are, and in what environment he is functioning, might be in for a huge shock.

The Jews in Egypt did not expect redemption after more than a century of oppression, and then, suddenly, to spring on them. We also wait for the final redemption. We ask, "**Nu shoin**, where is the **Mashiach**?" The dawn has already broken for our Jewish people. We have our Jewish State. It will not be long now. When we least expect it the day will break, there will be peace and joy for those "that feared the L-rd, and thought upon His name." Let us hold fast -- **L'shona Habaah b'Yerushalyim**. Shabbat Shalom.

Youth's Afikomon philosophy would beautify world if spread

By J.B. SALSBERG

Thank goodness that it is still Passover. Otherwise I might have been obliged to write about one or another aspect of our troubled days. So let's pretend that the world's troubles and our specific Jewish anxieties are in a state of suspended animation for the moment, and we will revel in sweet nostalgia of bygone Passovers.

Pesach, as everyone will agree, is the most glittering and most enjoyable of all our traditional holidays and the festive seder is, beyond question, its sparkling apex.

The Haggadah (literally, the telling), provides the order of the colorful, ceremonial setting. It is replete with symbolisms that give visual meaning to the tale it unfolds of our people's suffering, enslavement, conflicts and ultimate, triumphant achievement of freedom, of emergence as a nation. It begins on a tone of sombre narrativeness and ends with a crescendo of light-hearted joviality.

The seder is especially designed to arouse and involve the young, the very young in the dramatic presentation of our genesis as a people. The children are key performers at the seder. It is the youngest that opens the play with his or her asking of the well known "four questions" and it is the head of the family's effort to provide the answers to those questions that gets everything under way.

And it is one of the children that somehow always manages to gain possession of the hidden Afikomon from the not-so-watchful eyes of the family head, early in the proceedings. It is that same youngster who, before the very end of the ceremonial dinner, produces the coveted, but hitherto untracable Afikomon. To be sure, full repossession is achieved only after it was ransomed by the patriarch who is in full charge of the evening's progress.

What is this Afikomon? There is more than one explanation of its meaning. In fact there is no unanimity as to the origin of the very word. Some suggest that it comes from the Greek word epikomion, which means desert. Others submit that it comes from the ancient Chaldaic word afi-kuman. But who cares where it comes from and, pray, what could the ancient Greeks or the more ancient Chaldeans know about our very own Afikomon? Nothing, I assure you, absolutely nothing.

As everybody knows our Afikomon is half of the middle of the three ceremonial matzos that lie on the special plate which the father uncovers partially and raises before the entire family to behold. That half of the middle matzo is hidden and later in the evening is redeemed from the youngster who hid it. It is broken into small pieces which are distributed to all at the table and the tiny morsel of the Afikomon is positively the last food consumed at the Seder. (As if anybody could eat more than a morsel of anything by that time . . .)

Now in my young days the "redemption" or, just plain, re-buying of the Afikomon was simple enough. The lucky possessor of the Afikomon would agree to return it for some Passover delicacies, or the promise of some cash. Promise? Why, what else?! Actual cash -- coppers or silver -- was never, but never, handled on Yomtov! Promises of monetary compensation that went into the unreal world of paper money (a dollar or more) was just not dreamed of.

How times have changed! I am told that rather expensive transactions are made nowadays between fathers and their juniors or, worst still, between grandfathers and their heir's heirs during the negotiations for the redemption of the Afikomon, the humble "bread of affliction." I have even heard of cases where all the grandchildren line up with pieces of Afikomon in their hands which, if placed together, would add up to a boxful of matzos . . .

Uncle Eliezer says that we shouldn't blame the children, but their parents. To solve the problem he also suggests that we introduce the practice of "hiding" the contents of a box or two of matzo around the house so that when a youngster lines up with a "found" piece of Afikomon it will, at least, have been actually found and not a piece that Mom or Dad slipped him surreptitiously from the table.

Now, as to the price, or the "redemption" of the Afikomon. I recall a family seder night in the not-too-distant past. The children were lined up for their individual negotiations. We tried to keep the going rate on a moderate and even level. A nephew was offered the prevailing rate. He declined the offer and in moving innocence said: "Uncle Joe, what I want only costs 10c."

How beautiful! And what a wonderful world this would be if such an innocent (and unassailably sound) philosophy could be cultivated among the young as well as among the grown-ups among us!

At any rate: Up with the Afikomon! Up with Pesach, the feast of freedom!

War's forecast brought fame

By NECHEMIA MEYERS
CJN Israel Correspondent

Shabtai Shilo, an obscure Hebrew University technician, has become something of a Jerusalem celebrity for having predicted, some months in advance, the outbreak of the Yom Kippur War. In a slim brochure with an orange cover, printed privately in early 1973, Shilo outlined a series of cataclysmic events that would, he said, take place over the coming few years and end with the appearance of the Messiah.

Shilo's scenario, based on his interpretation of texts from the Books of Daniel, Isaiah, Ezekiel and Micah, envisions an international onslaught against Israel led by Russia (the Magog of Ezekiel 38, 39). An attempt will be made, he believes, to drive the Jews from Jerusalem, but before this can be accomplished a third and final world war will break out, killing two-thirds of mankind, but sparing the people of Israel. Towards the end of that war, the Messiah will appear -- in Tiberias on the Sea of Galilee -- to gather the Jews into Israel from all parts of the globe, rebuild the Temple and bring universal justice to the world.

The fact that the October Middle East conflict began on the holy day of Yom Kippur seems to have "turned on" many other Jerusalemites with a mystic bent. They differ with Shilo as to dates but share with him a similar apocalyptic vision and a belief that salvation is at hand.

Shilo and his colleagues are only the latest in a long line of Jews (and, of course, non-Jews) who have forecast the End of Days. Early Messianic blueprints are found, for example, in the Dead Sea Scroll on the War of the Songs of Light Against the Sons of Darkness, and in numerous other Jewish and Christian writings which appeared between 200 B.C.E. and 350 C.E.

Mysticism has been attacked time and again by the proponents of mainstream Judaism. Over 15 centuries ago Talmudic sages were already heaping abuse on those who sought "to determine the end of days." Yet when life became unbearable, some Jews sought spiritual refuge in the belief that salvation was in the offing.

When, in the mid-17th century, Cossacks led by Bogdan Chmielnicki and, a few years later, Poles led by Stephen Czarniecki, slaughtered hundreds of thousands of Jews, many of their surviving brethren were ready -- indeed anxious -- to believe that these terrible misfortunes heralded the birth of the Messiah. This set the stage for the two famous False Messiahs, Shabtai Zevi and Jacob Frank, both of them Turkish Jews who attracted followers by the thousands, but eventually lost most of their appeal and, finally, became apostates.

Jewish mystics, from Shabtai Zevi to Shabtai Shilo, have always based their calculations about the apocalypse on intricate formulae in which biblical passages provide the building blocks.

Few Israelis, rationalistic to the core, take the mystics seriously (just as Christian fundamentalists, who concentrate their attention mainly on the same obscure biblical passages, are discounted by most Christian denominations). But with Israel's mounting diplomatic isolation, and the growing economic and military power of her enemies, even ultra-rationalistic Israelis would welcome a timely, non-rational solution to her problems.

Penniless Dutch welcomed to New Netherlands after Portuguese dispossess Brazilian community

By EVELYN MILLER

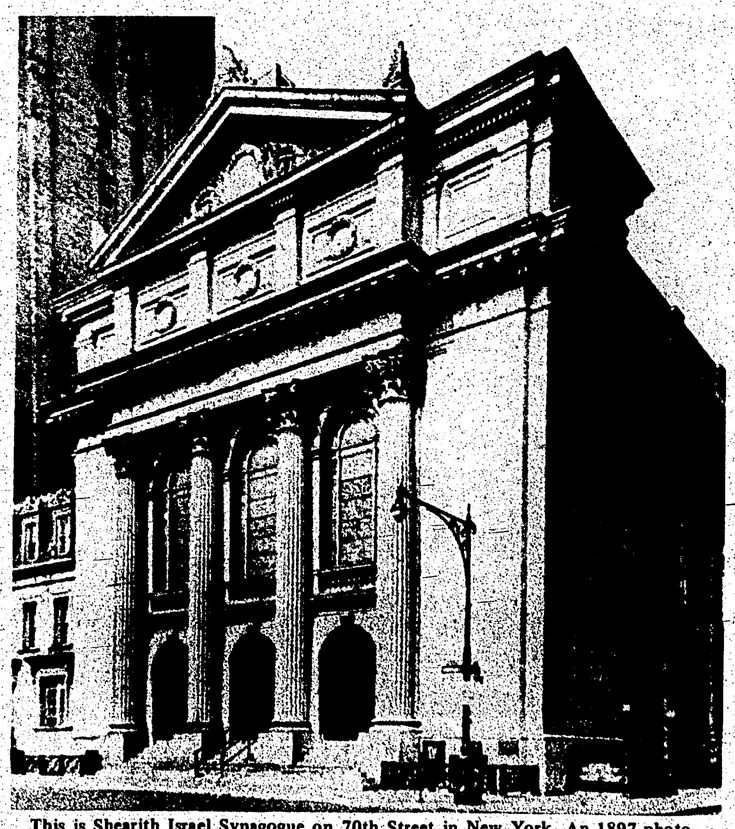
After the Portuguese recaptured the Dutch colonies in Brazil in 1654, the Jews were allowed one month's grace in which to leave the country. Most of the 16 ship convoy sailed for home but some sailed or were storm-driven into various Caribbean ports. From one such harbor a French vessel, outward bound for Nieuw Amsterdam, bore 23 Jewish refugees, the future founders of the Shearith Israel Synagogue.

They arrived shortly before the High Holy Days and, because of delays en route, were unable to pay their full passage. The governor, Pieter Stuyvesant, was unwilling to accept as settlers these penniless arrivals of a different religion and referred to the Dutch West Indies Company for orders. These negotiations resulted in the Jewish community of Amsterdam coming to the assistance of their co-religionists while the company decreed that "these people may . . . trade in the New Netherlands provided the poor among them . . . be supported by their own nation."

Other Jews soon augmented the original number and in 1656 permission was granted "to exercise their religion within their houses." In the same year, ground was purchased from the Roosevelt family for the first Jewish cemetery.

In 1664 Nieuw Amsterdam became New York but the English "granted and assured" the inhabitants full "liberty of conscience" and in 1695 a map of New York indicated the existence of a synagogue.

The first Mill Street Synagogue was a frame building situated on the original millsite and was rented for eight pounds per year. It was the congregation's home for three decades and two millstones from this first location flank the main entrance of the present building on Central Park West.



This is Shearith Israel Synagogue on 70th Street in New York. An 1897 photo.

Land just west of the synagogue was purchased in 1728 in the name of four trustees, as the law allowed only the "established church" to own real estate. The new brick building, 35 feet square by 21 feet high, stood in a courtyard and was modelled after the Sephardic synagogues of Amsterdam and London.

By 1805 the population was shifting northward and the trustees discussed a similar move. Ultimately, the congregation decided to remain but to improve the building, an unwise decision as the neighborhood deteriorated badly and in 1833 the synagogue was closed. A new building was erected on Crosby Street but again the neighborhood changed, and the Shearith Israel's fourth home was consecrated in 19th Street in September 1860, the 206th anniversary of the founders' arrival.

An almost square building with columns across the front, it was surmounted by a domed roof. Inside to the left, two staircases led up to the main sanctuary while two others, rose one floor higher to the ladies gallery.

Though used for 37 years, the long flights of stairs to the ladies gallery and choir loft, the poor accoustics because of the domed ceiling and the difficulties experienced in heating the building and ventilating the schoolrooms were serious defects.

Efforts to sell the building were made from 1877 to 1893 to enable the congregation to move to the new site purchased on Central Park West and 70th Street. Finally the old building was torn down in 1897, the same year the new synagogue was dedicated. At this ceremony the doors were first opened by Dr. Horatio Gomez, great-great-grandson of the congregation's president in 1730 and during the service Rev. Meldola de Sola of Montreal delivered a prayer.

Built in a Greek-Renaissance style, its bronze entrance doors face Central Park West though, except for very special occasions, the side entrance on 70th Street is used, to comply with the tradition that synagogue doors should face east towards Jerusalem.

Today, though a social room and auditorium have been added, the sanctuary and chapel appear the same as when newly finished in 1897 and Shearith Israel proudly continues its 330 years of Sephardic tradition.

Letter to the Editor

Article said 'detrimental'

Dear Editor:

Your article entitled "Newcomers open centre" is loaded with geographical errors, misplaced statements and erroneous information.

To begin with, Tangier is part of Morocco, and all persons originating from this small town are Moroccan subjects, the only difference is they spoke Spanish, due to large Spanish influence, and not French as those living in the rest of Morocco, otherwise called French Morocco. Today the entire country is under Moroccan rule. Therefore, to mention that this group of newcomers come from two different North African countries is an inexcusable mistake.

Statements made by Mr. David Yaron, a social worker for Jewish Family & Child Service are all misleading and I believe detrimental to the North African Jewish community.

It is a fact that these newcomers have a different background, like any other newcomer to Canada, but to imply they have a Moslem background is a grave error. The word Moslem means "believer" and applies to religion, and furthermore, these newcomers perhaps had a Spanish background, but not an Arabic one.

If they feel alienated, as was mentioned, or like third class citizens (which is not true) or have a slow process of integration, it is not because of their background, it is just, that they were not in the same position as central European Jewish immigrants, who spoke Yiddish or found established communities of their own origin upon arrival, and this is a tremendous asset for any newcomer. It is also partly the fault of the local Jewish agencies who encouraged them to come to this country, and once here, never took any further interest in them, regarding their needs in religious, cultural or other essential requirements, except for financial assistance in their settlement.

The statement made to the effect that this group received a large gift from the Jewish Immigrant Aid Services is also incorrect. This agency is only paying wages to Mr. Yaron for the work he has been doing with these newcomers, and these funds do not come from local community funds but originate from a small provincial and federal governments grant that was received to assist the two Sephardic synagogues in this city, to set up various programs in their own communities, being Spanish and French, and at no time was B'nai Sepharad (group of elderly newcomers) part of this program, but it was later decided through their own synagogue, to help them in this project.

I would also suggest that when future articles of this sort are written, they would emanate from heads of agencies having to deal with newcomers, particularly Sephardic community reports, in order to obtain factual information, instead of allowing an employee to write or make statements that are incorrect.

I also want to take this opportunity, to praise and congratulate this elderly group, who decided to get together and establish on their own, a place in which they can freely discuss, learn and create their own activities, and apply their skills and knowledge in a joint effort. I wish them continued success in their projects.

Sydney D. Bendahan,
President,
Magen David
Sephardic Congregation
of Toronto

Organizations and People

By MIRIAM HERMAN

what's new...

FJWO ORIENTATION SERIES

A community orientation series is being presented by the Federation of Jewish Women's Organizations on three successive Wednesday afternoons beginning April 17 with a talk by Rabbi Irwin Witty, executive-director of Toronto's Board of Jewish Education, on **The Jewish Child for the Jewish People**. This will be followed on the 24th with a skit presentation **Growing Old Gracefully** by Michael Scheinert, United Jewish Welfare Fund; Pearl Langer, Co-ordinated Services to the Jewish Elderly; Bernard Berger, Jewish Vocational Service; and Martin Park of the YM-YWHA. And on May 1, **The Voice of Jews at Home and Abroad**, a look at the Jewish Immigrant Aid Services and the Joint Distribution Committee, will be discussed by Dr. Martin Wolfish, JIAS national secretary.

NCJW SCHOLARSHIP

The Irene Samuel Scholarship (minimum award $400) is once again being offered by the National Council of Jewish Women of Canada to a Jewish woman who has completed high school or is studying at a university who wishes to further her education in Judaic studies, and upon completion of those studies teaches in a Canadian Jewish school for at least two years. Applications are available from the office at 300A Wilson Ave., Downsview, and must be returned by July 31.

ARCHIVES CONFERENCE

The first conference on archives sponsored by the archives committee of the Central Region, Canadian Jewish Congress, was held in Toronto recently with 45 representatives of Toronto Jewish organizations in attendance. The program included Marion Beyea, province of Ontario archives, speaking on **What Are Archives**; Evelyn Miller, Montreal Jewish Public Library, discussing **The Jewish Archives Experience in Montreal**; and Stephen Speisman, CJC Central Region archives committee, talking about **Say it with Pictures**. The committee is chaired by Victor Sefton, president of the Toronto Jewish Historical Society.

TREES RETURN TO SERVICE

Eucalyptus trees planted in the north of Israel 16 years ago by the Jewish National Fund at the request of Israel's defence forces (for security reasons) are serving the army once again, but in another capacity. The trees are being pruned this spring by JNF foresters, not only to ensure their continued growth but also to provide wooden planks for the use of the army in the construction of roads in the Sinai.

LZA THIRD SEDER

The Labor Zionist Alliance is having a festive Third Seder Monday, April 8, at 8:30 p.m. at their centre on Viewmount Avenue. The program will include a recitation of the Haggadah prepared especially for this seder, the Hazomir Choir under the direction of Charles Jordan, and the Nagila Folk Dance Group.

FILM SERIES FOR SCHOLARSHIPS

Beth Tikvah Synagogue's committee on youth is establishing scholarships to be awarded to synagogue teenagers. Recipients will be able to attend Camp Ramah here in Ontario or in Israel, or the United Synagogue Israel Pilgrimage, a summer in Israel program. To raise funds for these scholarships, the committee is presenting a three-film series at Seneca College's Minkler Auditorium. It begins Sunday, April 21, with a showing of **Sounder**, then on June 2 with **Young Winston**, and on June 30, **The Candidate**. Showtime is 8:30 p.m. Tickets may be obtained through the synagogue office.

GROUP HOME STAMPS

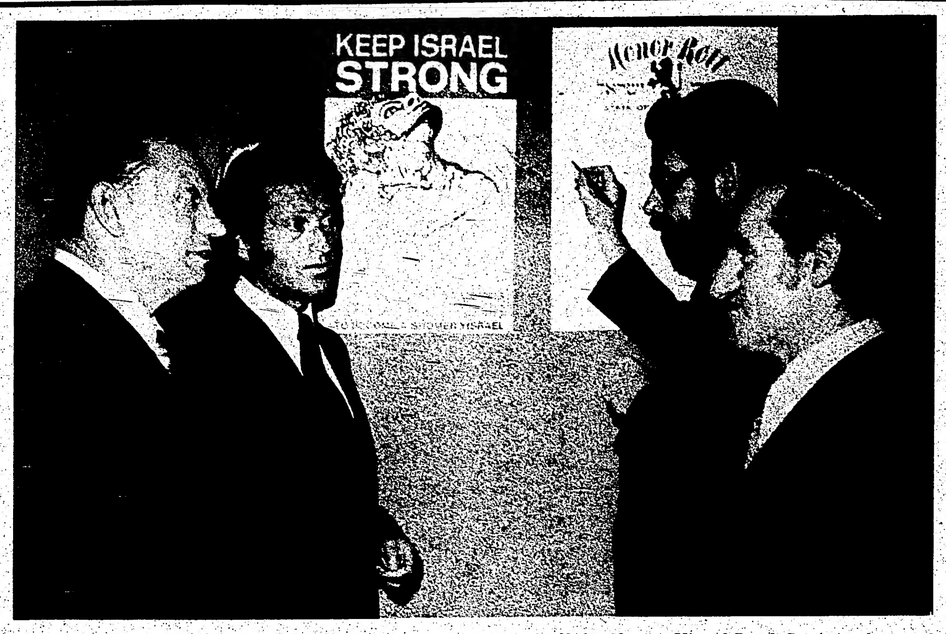
B'nai B'rith Women District #22 Israel chairman Edith Barruch reports that the stamp campaign in aid of the B.B. Women of Canada Group House in Israel for emotionally disturbed teenagers is meeting with much success. Envelopes bearing the maple leaf logo which says "... and they shall grow with love," are coming in from as far away as Florida and Yellowknife. And even the children are sending their savings for children in Israel.

WARSAW GHETTO MEMORIAL

The Last Chapter, a film about the Warsaw Ghetto narrated by Theodore Bikel, will be shown at Hamilton's Warsaw Ghetto memorial meeting Thursday, April 18, at 9 p.m. at the Jewish Community Centre. Rabbi Israel Silverman and Cantor Henry Zimmerman of Beth Jacob Synagogue and soprano Ruth Slater will be participating in the service. Six teenagers will each give a brief address on what the Holocaust means to them.

PASSOVER ON RADIO

CBC-Radio's **Identities** program will have a half-hour segment, **The Meaning of Passover**, on its upcoming edition. The show will be heard Sunday, April 7 from 5:30 to 7 p.m. on the FM network and on Monday, April 8, 8:30 to 10 p.m. on the AM network. The segment, prepared by freelancer Michael Ryval, includes an interview with Rabbi Erwin Schild of Toronto's Adath Israel Congregation.



Ambassador Jacob Varon (left) of Israel's foreign ministry kicked off the Shomer Yisrael Bond Campaign last week at Beth Jacob Synagogue. Others shown in picture are, from left to right, General Chairman Jack Israeli and Shomer Yisrael co-chairman Nathan Arback and Norman W. Shaul. An overflow crowd attended the initial meeting. (Bonds photo)

Plan to unite Jewish studies

By MARTIN KROSSEL

TORONTO -

Consolidation of the four-year-old Jewish studies program at the University of Toronto into a separate department, is being considered by the university's board of governors.

Presently, a wide variety of subjects, ranging from Jewish history through Conversational Hebrew and Yiddish, are offered by five different departments. Most of the courses enrolled in by 500 students, many non-Jewish, are offered by the university's department of Near-Eastern studies, but the departments of history, anthropology, philosophy and religious studies also offer subjects.

A planned switch of the Yiddish program from the department of anthropology to the department of linguistics, would add to the confusion.

Establishment of this separate department would decrease any chance of courses being phased out and facilitate expansion, it is felt. One difficulty with the present situation is that many courses do not blend well with the curriculum of the departments offering them.

The move would be costly, though, Professor Frank Talmage, program director, told **The Canadian Jewish News**. He estimates it would mean adding five professors to the program's current staff of six. While acquiring qualified scholars would pose no difficulty, said history professor Dr. Joseph Shatzmiller, it would likely require financial support of the Jewish community.

Student interest was largely responsible for the program's original introduction on an experimental basis. Both university and community funded it until full financing was assumed by the U. of T. when after three years, they extended the program for another three year trial period. Recently, however, a commitment has been made to operate the program permanently.

Prof. Talmage said the community has a responsibility to insure this program continues because of the many benefits reaped. Jewish students are given an opportunity to identify with their heritage, thus resisting assimilation, he said, and Gentiles are able to learn about Judaism.

The professor stressed the latter because the university produces society's leaders and "it is in our interest that these leaders be sensitive to our aspirations and problems."

...about people

Lester Sugarman

Lester Sugarman, former Holy Blossom Temple executive-director and now a CBC radio producer, has won a prestigious Ohio award. He received it in the international educational broadcasting competition sponsored annually by Ohio State University. It was for the program **Kaleidoscope: Please Tell Me That Story Again**, produced by the CBC in conjunction with the Ontario ministry of education. A native of Winnipeg (but brought up in Vancouver), Mr. Sugarman was executive producer of the week-night program **Ideas** for three years before switching over to the schools and youth department.

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A delegation of Achdut-HaAvoda -- Poale-Zion representing the Borochov Movement set out Wednesday for a month-long visit to Israel. The group -- **Mr. and Mrs. Israel Appel** (he's president of the Borochov Movement); **Mr. and Mrs. Jack Goldbach** (president of the Borochov School); **Mr. and Mrs. Moshe Epstein** (executive secretary of Achdut-HaAvoda); **Mrs. Molly Goldberg** of the Borochov Women's Club; plus **Mr. and Mrs. A. Kirsh** and **Mr. and Mrs. Emil Kohl** -- will be visiting several kibbutzim and meeting with government officials, members of the Knesset and the Histadrut. Purpose of the tour is to learn more about aliyah, the kibbutz movement, the Ringelbloom Institute, the I.L. Peretz Publication Organization and the P.L. Goldman project with the Histadrut.

* * * * * * * * *

Eightieth birthday celebrations for **Rebecca Brickner**, wife of the late **Rabbi Barnett Brickner**, spiritual leader of Holy Blossom Temple back in the early 20s, included a luncheon given in her honor early last month, at which her son, **Rabbi Balfour Brickner**, was the principal speaker. The luncheon was hosted by the Cleveland College of Jewish Studies which she and her husband founded over 20 years ago.

* * * * * * * * *

Award winning freelance photographer **Jacob El-Baz**, 28, from Israel (his work often appears in **The Canadian Jewish News**) tells us he will wed Susan Herman June 25. Susan, 20, daughter of Irving and Dorothy Herman, is a second-year York University psychology student. The young couple met at a Lag B'Omer celebration last year. Jacob also tells us that, hopefully, one of his sisters, Hannah, will be coming from Haifa for the wedding.

* * * * * * * * *

Still in her twenties, **Sharon Mann** became one of the youngest (if not the youngest) woman ever to head the B'nai B'rith Women's Council of Toronto when she was installed as president last Monday evening. A founding president of Chai Chapter eight years ago, she now heads the governing body that represents Toronto's 18 B.B. Women chapters -- that is about 1,700 members.

* * * * * * * * *

Vancouver engineer **Cyril Leonoff** has been named to a three-year term on the board of the Vancouver City Planning Commission. Among other things, Mr. Leonoff is chairman of the British Columbia Jewish Historical Society of Congress's Pacific Region.

* * * * * * * * *

Top-rated middle weight boxer **Benny Briscoe**, declares his Jewishness in more ways than one. Not only does the Black Jewish convert wear a Star of David on his trunks in the ring, but reports are that during a recent stay in Paris, he insisted on eating kosher food, putting on tefillin and saying his prayers.

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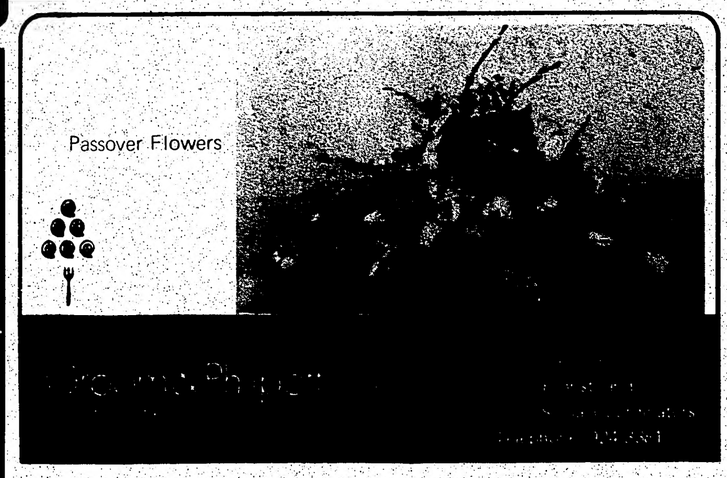

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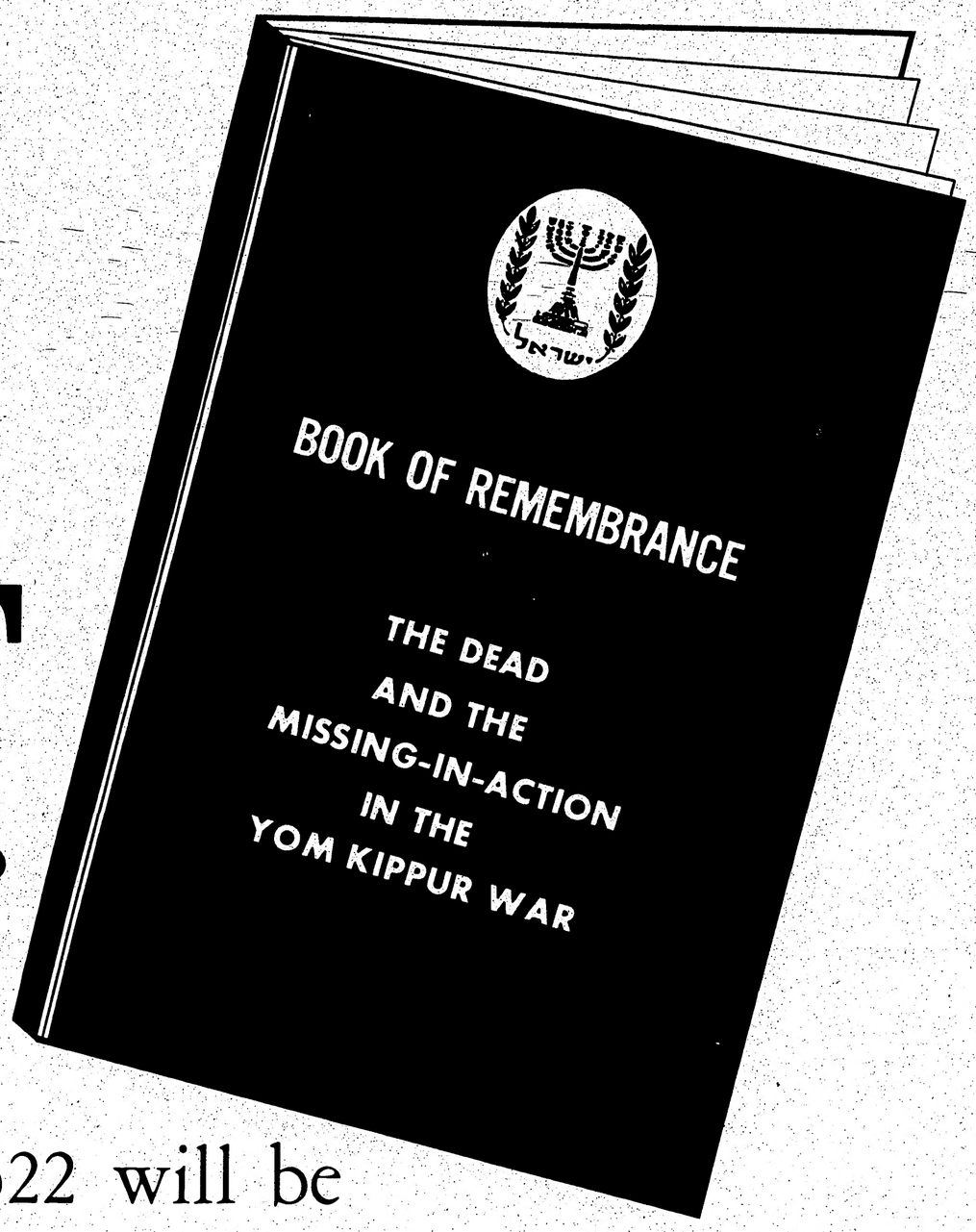

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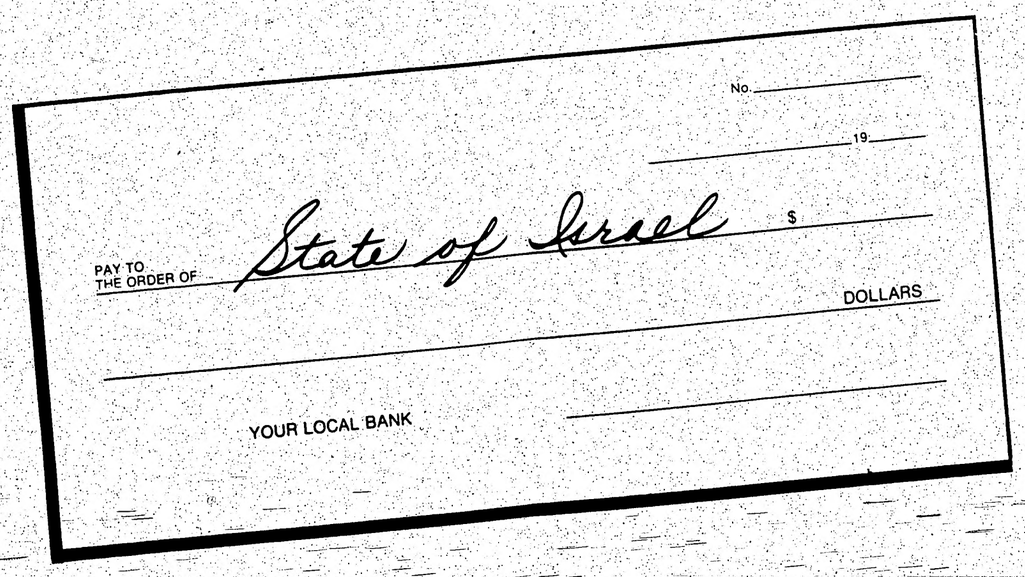

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These are some of the 250 persons who gathered across from the Soviet embassy Sunday in miserable weather to protest the imprisonment of Sylva Zalmanson. (Bucovetsky photo)

'Murder by state' protested

By GARY LEVINE
CJN Ottawa Correspondent

OTTAWA –

About 250 persons assembled across the street from the Soviet embassy here Sunday to protest the imprisonment of Sylva Zalmanson and to demand she and all Jews who wish to leave the Soviet Union be permitted to do so.

The protesters, many carrying placards reading "Free Sylva Zalmanson" and "Let My People Go" came from Montreal and Toronto as well as Ottawa.

Two busloads of protesters coming from Toronto braved a storm of snow and freezing rain, which caused cancellation of plane flights overnight, in order to participate in the rally.

The protesters were told that Sylva Zalmonson, 29, who has served nearly four years of a 10-year prison sentence for allegedly conspiring to hijack a plane out of Russia, is suffering from a bleeding ulcer, a severe case of tuberculosis, failing eyesight and hearing, and severe vitamin deficiency due to the poor diet provided in the Potma prison camp and inadequate medical treatment.

"The diet is all starch," Genya Intrator, chairman of the National Women for Soviet Jewry, a Toronto-based group, said. "There are no vitamins in it at all. If something is not done soon to help her, Sylva Zalmanson will not survive."

To illustrate their point, protest leaders prepared "a typical meal" served in the camp. It consisted of a watery cabbage soup, black bread, a small piece of dried fish and a slice of potato.

Rabbi Benjamin Friedberg, spiritual leader of Congregation Agudath Israel in Ottawa, and chairman of the Ottawa Committee for Soviet Jewry, referred to the Soviet Union's treatment of Sylva Zalmanson as "a murder by the state . . . a murder by deprivation."

J.B. Salsberg, chairman of the steering committee on Soviet Jewry of the Canadian Jewish Congress, called the Soviet Union's attitude "a violation of international human rights."

The National Women for Soviet Jewry brought a small package of vitamins and medicines which they claimed was crucial to the survival of Miss Zalmanson and tried to present it to the Soviet embassy.

A member of the group, followed by a small band of reporters, rang the bell at the embassy gate. The crowd watched silently in the rain for someone to open the embassy door. People peeked out of windows in the embassy, but the door remained closed. Then amid shouts of "open up the Iron Door," the package was left by the gate.

After most of the demonstrators had left, a detective from the city police department took the package of drugs away from the gate and placed it on the sidewalk.

Orthodox leader is dinner honoree

TORONTO –

Moshe Zolty, a prominent leader in the Orthodox community in Toronto, will be feted at the 52nd Anniversary Dinner of Agudath Israel of America, at which 1,000 Orthodox activists from every part of the United States and Canada participate. The testimonial dinner will take place on Sunday evening, May 5, in the grand ballroom of the Statler Hilton Hotel in New York City.

Zolty, who arrived here after the Holocaust from Poland, will receive the prestigious Rav Aharon Kotler Memorial Award for distinguished service to Torah as "an exemplary Orthodox Jewish layman, who with humility has served as a major force for Torah and Chesed in his community and the world-over."

The news that he will receive this coveted award in recognition of his community service has evoked an enthusiastic response in Toronto where Zolty is highly respected for his accomplishments. A local committee is being formed to mobilize the Jewish community to participate in the testimonial dinner and in the journal greeting book which will be published on this occasion.

Passover food reminder

TORONTO –

The Orthodox Division, Canadian Jewish Congress, issues a reminder that special supervision is required for foods acceptable for Passover use.

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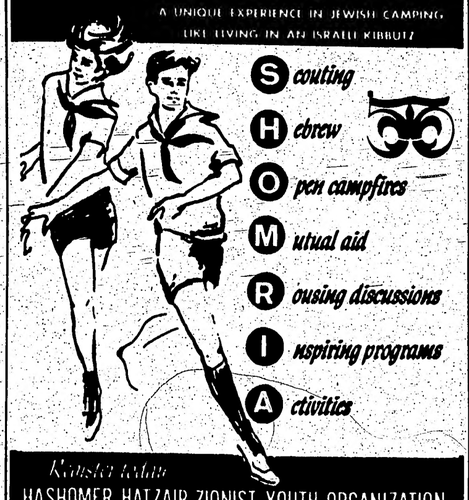

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Experiment with parents aimed at aiding child's learning growth

By ANNE F. KORN

TORONTO –

A project designed to enhance the way parents teach their children, has been initiated by Dr. Malcolm Garber, an associate professor at the Ontario Institute for Studies in Education.

Dr. Garber explained that parents already can and do teach their children, but that this program generates more effective techniques.

The participating parents have children who attend Flemington, a school in a low income area, selected because its staff and principal seemed willing to work with the community.

It was the responsibility of the parents to choose community members who were then trained as outreach paraprofessionals. These people work half a day in the school and the rest of the 40-hour week in the homes. They visit each child's house at least once a week.

At this time, Dr. Garber explained, the parent is delivered a task. Its purpose is twofold: to intensify the intellectual growth of the child and to produce a special set of teaching behaviors.

Dr. Garber, who prefers to think of himself as an educator rather than a psychologist, cited some of these desirable behavors. For example, a parent should give the child time to solve a problem on his own and by listening should encourage him to ask questions. The parent should let the child know when he's right. When he is off target, he should also be informed but in a way which won't hurt his feelings. Finally, the parent should get the child to give reasons for his choices based on evidence, reason and logic.

Dr. Malcolm Garber

Because the program has been in operation with junior kindergarten children for only seven months, Dr. Garber hesitated to offer any proven conclusions about its success.

However, he and his researchers have been collecting achievement data (pre-data) on the children at Flemington and comparing it with that of pupils not being treated in another school of similar socio-economic class.

But there is something else which attests to the effectiveness of the program -- the parents' enthusiasm.

Because they really like it they have applied to the manpower and immigration department for a grant which would enable them to continue the program for at least another three years.

Although Dr. Garber intended to improve the children's intellectual gain and the parents' teaching style, he was unintentionally incited an extra bonus. This "serendipity", he says, is shown through such comments as: "I love my child more" and "my family has become closer."

The native Torontonian, who was academically trained in the United States, refused to take credit for these results. He praised the contributions of the staff, principal and the community, who have all been very helpful. He also commended the trustees' "liberal, intelligent view towards innovation."

Through his program, Dr. Garber hopes to help rectify a vital problem. "We have an education system that does not altogether do a fine job for the poor."

He, therefore, hopes to raise the quality of special education, which is education for anyone who diverges from middle majority norms in any way. Among those that are different are the very bright, the very slow at learning, the deaf and the blind.

Although the former assistant professor at the University of Florida affirmed the important role of the parent as teacher, he did stress there is no one way of rearing children that is correct.

Generally what parents want for their children is usually right. Consequently, Dr. Garber does not dictate what the parent should impart to his child, but instead takes his cues from what the parents wish.

Justice Haim Cohn Beth Tzedec guest

TORONTO –

Israeli Supreme Court Justice Haim Cohn will speak April 25, Israel Independence Day, at Beth Tzedec Congregation, it has been announced by the synagogue's foreign jewry committee.

His talk will be on the plight of Jews in Arab countries and the situation of Israeli PoWs.

Justice Cohn, an outstanding humanitarian, has formerly been an attorney general, minister of justice, representative to the U.N. Human Rights Commission, consultant to the Foundation for the Establishment of an International Criminal Court and deputy chairman of the board of governors of Hebrew University.

He is chairman of the Israel Council for Jews in Arab Countries and was a representative at the recent World Conference for the Liberation of Israeli Prisoners in Syria.

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It was a magnificent demonstration of solidarity with Israel and the people of Israel will be forever grateful.

What was especially impressive was the community-wide co-operation. All other activity was set aside so that every effort could be exerted on behalf of the emergency campaign. It was truly a "United Jewish Approach".

On behalf of the UJA campaign leadership may I express my sincerest thanks and gratitude to all of you – the 3,000 who were actively involved in the campaign and the 30,000 contributors. You responded unreservedly to the emergency and set a new record of community responsibility.

There is still a job to be done. Those of you who pledged should now convert your pledges into cash as Israel is in desperate need of immediate funds.

I know I can count on you to come forward at once with your payments so that the money can be transmitted promptly to Israel.

Again . . . many thanks. It has been a heart-warming experience to have played a leadership role in this extraordinary campaign.

My best wishes to all of you for a very happy Passover.

Murray B. Koffler
Chairman, 1974
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Why not cafes with specific Israeli or Jewish flavor?

music

By RICK KARDONNE

Toronto totally lacks what is becoming more and more a stable fixture of Jewish life in New York: the presence of nightclubs, cafes and coffeehouses with a specific Israeli or Jewish flavor.

In New York, there are about eight such establishments, suitably located in different parts of the city. The Cafe Yaffo, on 42nd Street just west of the midtown theatre (and skin-flick house) district, is a kosher nightclub featuring Israeli entertainers resident in New York (such as Jo Amar), visiting Israeli singers, and local Jewish-content performers. Its competitor, the Sirocco, situated just east of Fifth Avenue 13 blocks further south, offers a Greek-Israeli atmosphere which attracts not only Greeks and Jews but also a fair sprinkling of Blacks and Puerto Ricans, although the accent is unmistakably Jewish.

Further downtown, in Greenwich Village, is the oldest Israeli spot, the Feenjon, right on the Village's main strip, McDougall Street. No big name stars are featured here; just a house band playing Sephardic Jewish folk songs. Feenjon has been going strong for 10 years now. There is also El Avram, the Darvish (owned by a Persian Jew, also specializing in Sephardic Jewish music), the Levantine International Cafe, and the Olive Tree, which mostly caters to young people.

Out in Rego Park, an area of Queens which physically resembles Toronto's Bathurst-Finch district, is the Baba Cafe, which does a fine job of catering to an Orthodox clientele. And on the Brooklyn College campus in the suburban Flatbush district, the Hillel-sponsored nightclub, the Cave, has been doing a brisk business.

At a time in which New York nightlife as a whole cannot survive unless clubs feature big names, the Jewish-oriented clubs have been doing better business than have the mainstream establishments. The reasons for this are as follows: (1) the growing upsurge in Jewish consciousness on the college campuses in New York; (2) the long-overdue decline of the stultifying white North American folk music imprint on the coffeehouse circuit and the upsurge of more soulful fare; and (3) the sense of genuine acceptance, conviviality and reinforcement of identity which, along with a touch of the exotic, are offered by the Jewish-Israeli clubs.

The fact that most of these Jewish nightspots are located in Greenwich Village is extremely good, because that conveys the image that to be affirmatively Jewish is to be creative, smart and "together".

Two other worthwhile purposes are served. By naturally blending both Sephardic and Ashkenazic elements into one identifiable Jewish milieu, the cafe-nightclub scene is the best way to eliminate divisions among ourselves which were created by past generations and which we, the Jewish people, can no longer afford. And by creating a grass-roots secular (as well as religious) Jewish youth atmosphere, the clubs will provide reinforcement for the collective Jewish identity which in the United States is about to undergo a serious test as the Nixon administration puts pressure on Israel to compromise its most basic security interests.

Such cultural and spiritual reinforcement will create the condusive atmosphere for mass Jewish political resistance, which I personally feel might be necessary in the near future.

Toronto Jewry, which includes an Israeli resident population of 10,000, can afford to patronize at least two such nightspots here. Why not?

Urges greater observance of the Holocaust Day

TORONTO –

The Rabbinical Assembly, Ontario Region, has called on the members of the community, to intensify the observance of Yom Hasho'ah, Holocaust Day.

Over the past years, the custom has developed to remember the victims of the Holocaust, the six million Jews and their extinguished communities, on the 27th of Nissan, the anniversary of the Warsaw Ghetto Uprising. This year, the 27th of Nissan begins on Thursday, April 18 after nightfall.

"The Holocaust was much more than an ordinary event in history," says Rabbi Erwin Schild, president of the Ontario Region. "It is a watershed in human experience, after which things can never be the same again. As our ancestors set aside a day to commemorate the destruction of the ancient temple, so we must institute an annual observance to reflect the magnitude of the catastrophe and its overwhelming impact on our destiny. Remembrance of the Holocaust must be part of the living Jewish consciousness."

The Rabbinical Assembly calls on the members of the community to observe the 27th day of Nissan by lighting of memorial candles and by observing mourning to the extent of refraining from entertainment and festivities for 24 hours. Also recommended is attendance at communal observances.

The Rabbinical Assembly urges the members of the Jewish community to attend special services of remembrance which will be held in Conservative synagogues on Thursday evening, April 18.

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Electoral system under attack

By SHELDON KIRSHNER

TORONTO – The Israeli electoral system was scathingly attacked last week by the representative of the United Israel Appeal in Canada.

Simcha Genossar, one of three speakers discussing **The Trauma of the Yom Kippur War and its Implications** at Zionist headquarters here, denounced Israel's proportional representative system as being one that "fosters irresponsibility" and induces powerlessness and hopelessness.

"The voice of the common man cannot be heard in Israel," he shouted, his arms gesticulating.

Genossar, a diminutive but forceful man, claimed that the electoral system was already under attack, as it ought to be, by demobilized soldiers demanding drastic changes in the leadership and its goals.

He suggested that Israel should adopt the Canadian or American electoral system.

Characterizing the Israeli democratic process as consisting of "party hacks in smoke-filled rooms," Genossar charged that there is no "direct contact between the Knesset and the people."

He said that the overwhelming traumatic burden of the October war is weighing heavily on the minds of the younger generation in Israel born between 1946 and 1950.

"They are facing an identity crisis, asking themselves whether they are Jews, Israelis, Zionists or Europeans." Genossar added that the quality of life was now more important to them than the brazen pursuit of a high standard of living.

Genossar chided critics of the Israeli army who contend that the Israel defence forces performance was less than satisfactory during the recent war.

"Had it not been for Soviet intervention, we would have totally destroyed the Egyptian and Syrian armies," he said, his voice rising to a crescendo.

"We were at the gates of Damascus and Cairo. Nothing could have stopped us!"

The editorial content in the special Passover supplement of this edition was prepared by Esther Mehr, on loan from the United Jewish Welfare Fund.

AJCS, Congress locked in struggle

Cont'd from Page 1

are accepted by Congress.

Batshaw, the powerful professional head of AJCS believes it would be in the best interests of the community to establish an independent committee, as he feels the Joint Committee suffers from a "systematic problem."

Said Batshaw: "From a theoretical standpoint, it is not possible for three systems to operate. We've worked with the committee for more than one year and we've found it cumbersome and not nearly as productive as it should."

But Dr. Melvyn Schwartzben, chairman of the Joint Committee, and a dentist by profession, criticized Allied's partisan approach to Jewish education.

"Two members of the system have accepted themselves as part of a new system," he contends. "But one still maintains itself as 'we' and 'them'.

"AJCS would like the committee to have the status of an agency, but in Jewish education much more is involved, and this requires knowledge. AJCS hasn't had any interest in this until recent times."

Batshaw said that AJCS hosts an education committee known as the Jewish Education and Culture Committee under the leadership of Irving Halpern. The committee, Batshaw observed, is composed "of very knowledgeable people."

"In fact the Joint Committee is still not 'joint'," Dr. Schwartzben declared. It is still subject to the piper who plays the tune."

Dr. Schwartzben contends that on more than one occasion AJCS has spent money without consulting the committee or, when it planned a program not to the liking of AJCS, the money was held up because "it was not yet budgeted for from AJCS."

Schwartzben said that lay persons and educators would accept the idea of an independent committee, but only if a sum of money was allocated to a committee with no strings attached.

"Independent does not mean agency status," he stressed.

An overwhelming weakness of the Joint Committee, is its failure to contract a highly reputable director.

Stated Schwartzben: "A director for the education committee has not been found because people in the field have taken a distaste to Montreal because of its politics in Jewish education.

"This is a statement of fact," he remarked.

Clearly, the Joint Committee requires reform. Vested interests from the three partner organizations continues to be a reminder of partisan thinking.

Batshaw told **The CJN** that the idea for an independent committee is "void temporarily." AJCS will try out the present system, "but if dissatisfied, will probably go back," . . . to its demand.

"It would be making a break and confrontation we would like to avoid," declared Batshaw.

The confrontation also concerns Congress' status at the local level. Batshaw's view of the Congress is that it acts as the national voice of Canadian Jewry. The Welfare Fund, for the most part, is responsible for local programing.

For AJCS, Congress stands as a duplication and confusion of roles . . . the two organizations mutually involved in the French fact, poverty, youth, and culture.

"We are living in an age of specialization," stated Batshaw, "and this has to be reflected in the Jewish community.

"We can't afford to be generic."

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Arts

Angela Lansbury stars in Gypsy at the Royal Alex Theatre

Stirring account of the Resistance

books

By BERNARD BASKIN

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This remarkable memoir by a French woman spy is an inspiring testament to human resourcefulness and courage. Throughout the period of the German occupation, Marie Madeleine Fourcade was the leader of a complex network of about 3,000 agents known as the "Alliance". Some 500 of these loyal and tenacious French men and women died in the unremitting struggle for freedom -- many of them after imprisonment and torture. The agents used animal names as aliases and the entire operation was dubbed "Noah's Ark" by the Nazis.

Beautiful Madame Fourcade -- in her early 30s and mother of two -- was a redoubtable antagonist and a master strategist. Captured by the Vichy police early in her underground career, she managed to escape with the help of sympathizers among "Petain's henchmen," just before being handed over to the Germans. Secreted in a sealed diplomatic bag, she was transported in the boot of a car across the Pyrenees from Paris to Madrid. She emerged, half paralyzed with cold and cramp to continue the relentless battle.

The exploits of the "Alliance" included the spiriting of General Henri Giraud out of France to Algiers by submarine so that he might participate in the North African campaign and the conveying of vital information to the Allies about German submarine and rocket bases.

Toward the end of the war she was again captured by the Nazis, but managed to squeeze through prison bars. "Pushing my head through was painful, but the fear of failure made me perspire profusely, which helped my skin to slip against the iron. After my neck I got one shoulder through, then my right leg. Squeezing my hips through was sheer agony. The pain was appalling but I knew that once the head is through the rest of the body will go, while the pain I felt would be nothing compared with what would be in store for me with the Gestapo."

The agents were recruited from all groups and classes in society. They included dukes and duchesses, police and politicians, the intrepid and the wary. Thirty years or so after the exciting, often terrifying, events experienced by the author and the members of her underground army, she relates with commendable restraint their suffering, their elation, their disasters, their interminable waiting for "the landings" and the dreams of their final freedom.

Noah's Ark takes its place among the notable and enduring spy books of World War II. To read this stirring account is to pay homage to those in whom the "Divine Flame" of Liberty could not be extinguished.

'A knock-out performance'

Lansbury sparkles in Gypsy

theatre

By LYNN SLOTKIN

There seems to be an unofficial festival of Jewish genius works at the Royal Alexandra Theatre. Last month there was **The Visit**, brilliantly directed by Harold Prince. Next month there will be the delightful musical, **A Little Night Music**, directed by the aforementioned Prince and composed by Stephen Sondheim. Presently (until April 13) there is **Gypsy** with the fine score by Jule Styne and stunning lyrics again by Sondheim.

Gypsy is a re-staging of the 1959 Broadway hit (written by Arthur Laurents) which is based on the memoirs of Gypsy Rose Lee. The play is about Rose, the mother of Gypsy and her sister June, and her fierce efforts to make them vaudeville stars in the early 20s and 30s.

It's the story of a lady who was always deserted by the people she loved; first her mother, then her husbands, friends and children. She was a lady who wanted to get into show business so badly, but couldn't for one reason or another, that she decided to do it by proxy. She pushed her children to perform. She schemed, cajoled, and drove herself to get them jobs. She almost ruined their lives by trying desperately to live her life through them, as opposed to with them.

The character of Rose is so electrifying, so dynamic, so larger-than-life, that she fairly dwarfs the other characters; and therein lies the problem with Laurents' play. Rose is so overpowering that trying to contain her energy is like trying to mute the light from a 1,000-watt bulb in a glass house. Perhaps if the minor characters were developed more; if we knew more about what June was like, or Herbie the agent, that would even the scales.

Angela Lansbury as Rose is simply marvellous. She also gives incredible energy to the character, and perhaps she gets carried away with it all, at times, when she throws herself, tapping toe and all, into such songs as **Everything's Coming Up Roses, Together**, and **Rose's Turn**. But she gives Rose a special kind of humanity, a vitality, that makes Laurents' "1,000-watt dynamo" into a credible, sensitive character, from the consistent New York accent complete with flat, nasal voice, to the way she breaks your heart when she finally admits why she did it all.

Admirable performances are given in some of the secondary roles as well. Bonnie Langford is properly overly sweet and cute as Baby June, and she has that kind of abundance of talent that you would swear she is really a 40-year-old midget.

Mary Louise Wilson gives a fine performance as Tessie Tura, whether she's delivering her well articulated body language or an innunciated insult. Miss Wilson gives an added dimension to the part.

Zan Charisse does some nice things as the gawky, unsophisticated wide-eyed Louise (who was nick-named 'Gypsy'), and she does make an easy transition to a more confident, graceful Louise. But there are times in the second act when she doesn't seem to believe in the words and the reactions and emotions appear wooden.

Laurents also directs his work and he is quite successful in establishing relationships and conveying feelings; for instance, Rose, driven by her own ambition, rarely looks at her children when she speaks to them, her eyes are always on some unseen better future; Louise, always lost in the shuffle, is rarely hugged while June always is.

Robert Randolph's set design captures the tacky drabness of Rose's world, but one wishes the sets were sturdier.

Is it really necessary to say that Jule Styne's music is bright, hummable, and invaluable in creating a mood, while Stephen Sondheim's lyrics are precise, clever and captures the essence of the moment or character? I think not, the work speaks for itself.

Musical Conductor Joyce Brown, to paraphrase a line from the show, turns musicians into artists.

The reason people will flock to the Royal Alexandra Theatre is because of Angela Lansbury. At one point in the play she says of the audience, that if you give them a big finale they'll forgive you anything. Well Miss Lansbury has a knock-out finale and she gives a knock-out performance, and forgiveness need never enter into it.

Forgiveness is out of the question for the couple who arrived late and noisily for the performance, and who proceeded to whisper loudly during the first act. The man left before the intermission, but his female companion carried on the crusade for noise by dropping things on the floor and then searching earnestly for them. Who were they? Jule Styne, and friend. That, as they say unfortunately, is show biz.

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Ronald Satok, Dorion Leibgott shine in Holy Blossom show

art

By PAULA DAVID

This pastel painting on Kumohada paper by Ronald Satok is entitled Facial Composition Opted. It was executed in 1970.

Recently, the Holy Blossom Temple has been showing art that exceeds the average synagogue collection standards. Variety of style, medium and mood has been carefully exploited, and has given the public a chance to appreciate and view the art of both Ronald Satok and Dorion Liebgott. Each displayed work in unusual 'show' mediums, and each indicated a mastery and creativity within the bounds of that medium.

In February, Ronald Satok was showing work created in his Kagoshima, Kyoto and London studios during 1969, 1970 and 1971. Already an established Canadian artist and muralist, Satok selected a representative collection of pastels and graphics from seven thematic exhibitions entitled the **Satok Septology**, shown in New York in the 1971-72 season.

Working mainly with pastels on Japanese kumchada paper, Satok skillfully maintains a dynamic equilibrium of style through a combination of primitive, Cubistic, and eastern influences. His work is completely modern, but the subtle muted forms, the circular compositional lines and the quiet gradations of color, all imbue the pastel paintings with a timeless mood. Often, due to the use of mask forms, a theatrical presence pervades, and is reminiscent of ancient eastern traditions of narrative painting.

In **Facial Composition Opted**, executed in Kyoto Sudio, 1970, the complete range of quality that Satok develops with pastels is apparent. A play on volumes established with the circular forms, produces a tonal concentric depth. Flat lines along the picture plane overlapping subtler textural graduations, all combine to produce a deceivingly simplistic composition, that is indicative of Satok's unusual style. This motif is repeated throughout the collection, but always in new and imaginative variations.

Dorion Liebgott held her first one-woman show during March at the temple, and while her work in no way resembles Satoks', it is equally as unusual, original and dynamic. Working on very fine Chinezie silk in batik, a lost wax process, Liebgott is able to control and combine the intricacies of an ancient craft with the boldness of modernity. Like Satok, her work appears deceptively simple, but this only indicates a complete mastery and familiarity with the medium, enabling her to explore and define its potential.

In **Fidle Shpieler**, a careful juxtaposition and combination of browns, blues and aquas produces the translucence reminiscent of a Chagallesque exuberance, with the additional freedom that the knowlegeable use of the batik medium affords. **Triptage**, creates a very different mood through brighter color combinations and flatter compositional patterns. Using Art Nouveau linear patterns, modern color combinations, and mottled textural effects, Liebgott has created an organic composition that incorporates the feel of a block print with the randomness of the batik. The **Triptage** beautifully represents her diversity of style, color and technique.

Showing a true craftsman's appreciation of her medium, Liebgott has maintained a consistent professionalism throughout the mounting and hanging of her collection. Too often one sees fine materials negated by poor handling, and it is to Liebgott's credit that equal attention and care was applied to stretching and framing these very delicate works.

The Holy Blossom Gallery is to be commended for such judicious selection and careful representation of both established and new Toronto artists. Both Satok and Liebgott will be seen again on the Toronto scene, for their work is of a high professional standard.

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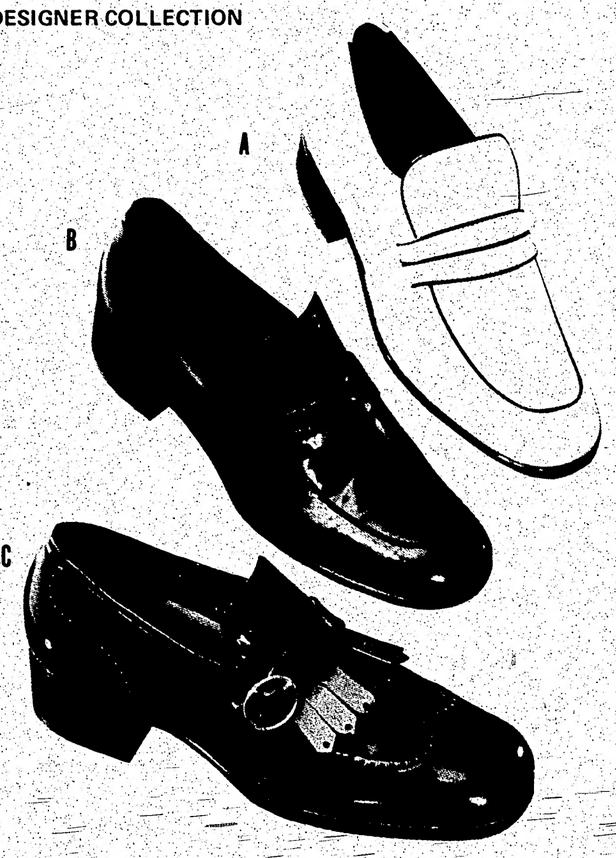

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The Fiat 128 has more legroom inside than an Eldorado, yet it's smaller outside than a Volkswagen Super Beetle.

And you'll not only feel more comfortable sitting in it, but you'll feel more comfortable driving it, as well.

It has a longer wheel base than Toyota and Datsun and the Fiat's radial tires are standard (they usually run about $100).

The 128 has all-independent suspension. And the same rack-and-pinion steering found in cars like Ferraris and Porsches.

The 128 has an overhead cam engine for quick acceleration, yet it still gets you the kind of gas mileage you would expect from a small car. And it has self-adjusting, power-assisted front-disc brakes for quick, sure stops.

And if you live in a place where the winters are bad, you won't believe how the Fiat's front-wheel drive gets you through ice and snow.

The Fiat 128 comes in 2-door, 4-door, station wagon, and sport coupe models.

What exactly does each of these Fiats go for?

Why not see for yourself when you test drive a 128 at your local Fiat showroom.

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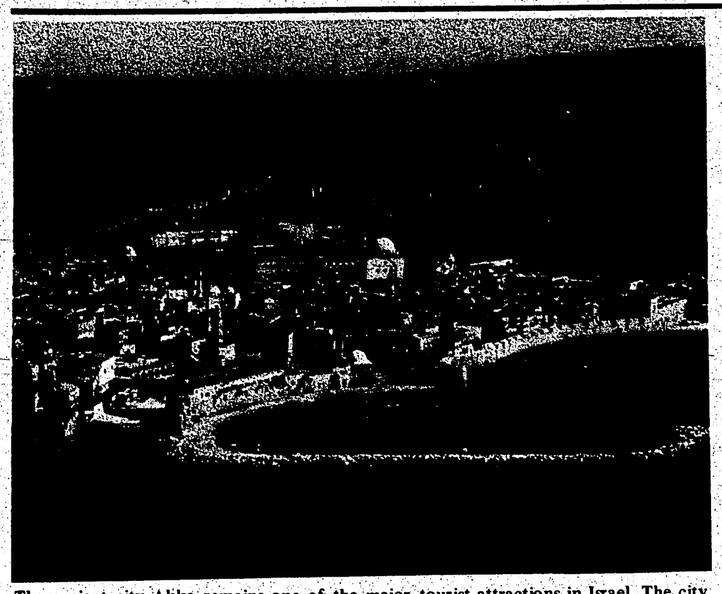

The ancient city Akko remains one of the major tourist attractions in Israel. The city is a delight for archeologists. Akko has been under the control of many regimes.

Old port bursts at seams with history

HAIFA -

No one really knows how Akko, located just north of Haifa, received its name. Some legends hold that the Greeks who lived here in the 3rd-century interpreted the name Akko as deriving from the Greek 'aka', meaning cure. According to legend, the great hero Hercules, once seriously injured, found here the herbs to cure and heal his wounds. Another legend asserts that Akko comes from the Hebrew 'ad co', 'until here' in English. In the time of the Flood, the waters extended 'until here'. The legend doesn't say why Akko was spared. On the other hand, after a visit to this city of white domes and graceful minarets floating above the sapphire blue of the Mediterranean, the visitor might very well come up with some reasons of his own.

Visitors to the city in the distant past came primarily for two reasons. Firstly, it was along the beaches of Akko -- where tourists now swim and sunbathe -- that glass manufacture was accidentally discovered. Here, too, a rare snail, the murex prupurea, was to be found. This snail was the source of a precious purple dye treasured throughout the ancient world to color royal and holy garments. On the basis of her glass and dye industries, Akko became one of the largest ports on the Mediterranean and consequently an object of conquest by whatever power was dominant at the time. Babylonians, Persians, Egyptians, Greeks, Phoenicians, and Romans. The remains of all have been uncovered in this city, one of the most ancient in the world.

In the 12th century, Akko, referred to then by still another name, Ptolemais, fell to the Crusaders. They promptly renamed the city St. Jean D'Acre - the Crusaders were of the Order of the Knights of St. Jean - and set about building themselves a city that later became the capital of the Crusader Kingdom in the Holy Land. For a long time archeologists were unable to find any substantial signs of Crusader presence in Akko. However, in recent years, excavations under the buildings that now exist led to the discovery of what amounts to a subterranean Crusader city. Finely vaulted chambers, magnificently proportioned halls, and ceilings decorated with bas reliefs testify, not only to the presence of the Crusaders, but to the beauty and majesty of their architectural conceptions. The halls are exactly as they were 700 years ago, nothing has changed.

At one time, of course, the Crusader city was very much above ground. However, with the fall of Akko to the Moslems in 1291, Crusader rule in the Holy Land came to an end and Akko's conquerors systematically destroyed every building or covered it with dirt and rubble. For 500 years Akko was a forsaken village. Then, in 1775, Ahmad al-Jazzar became the pasha or high commissioner of the Akko district of the Turkist empire and briefly restored the city to its former glory.

Although historians say that al-Jazzar was a ruthless and brutal individual, he ordered the building of some of the most beautiful structures within the city. Most immediately visible to visitors are the walls which surround the city and give it its unique medieval appearance. Most impressive is the Mosque of al-Jazzar. Using marble and stone from the Roman ruins of Ashqelon and Caesarea, al-Jazzar created an elegant mosque, surrounded by a courtyard lined with gardens and graceful palm trees. Close to the mosque are the bath houses of the pasha. They have now been turned into a municipal museum that exhibits finds from the area.

Turkish rule of Akko was threatened in 1799 by the advance of Napoleon. He encamped outside the city and besieged it for two months while his cannons, which he needed to breach the city's fortifications, came northward from Jaffa. Thanks to the actions of a British naval squadron, the cannons never arrived. Napoleon abandoned his plans and ignominiously retreated. Those cannons he did have were left behind and now surmount the wall.

Resort's lodgings range from luxurious to modest

MIAMI BEACH -

Vacationers have a choice of not 100, or 200, but more than 300 hotels in Miami Beach.

Lodgings range from the most luxurious to the modest, but all are within a few blocks of ocean beaches and many right beside the sea. Near to all are restaurants, night clubs, shops and stores. Tennis courts and golf courses, maintained by the city, are within a 10-minute drive.

The great majority of hotels have swimming pools for their guests and the larger ones maintain year-'round recreational programs that are free.

Rates vary according to appointments and also according to the season. Summer in Miami Beach starts May 1 and continues until Nov. 1, and this is the time when hotel prices are at their lowest, composing one of the best vacation bargains to be found anywhere.

Rooms in the less expensive hostels in summer start at $3.50 to $4 a day, per person, two to a room. The average is $5 to $7 a day per person, and the most luxurious no more than $13 to $18. Many of the larger hotels also offer two meals a day for $5 to $6 a person.

In spring, which is April in the rate structure of Miami Beach hotels, and fall, lasting from Nov. 1 through Dec. 15, room prices are 30 to 50% above those of summer. Winter tariffs are about twice those of summer but still competitive with those of other tropical resorts.

Travel agents of course will make reservations for their clients, and will have no difficulty in locating space in all but the busiest winter months. July and August will find many hotels full, due to convention and U.S. tourist business, but vacancies will remain in a wide choice of houses.

From April to November the Miami Beach vacationer will need only a summer wardrobe and social affairs are informal. Men should wear jackets after 6 p.m. in the public rooms of the largest hotels and a light wrap may be comfortable because of air-conditioning.

Robes should be worn over swimsuits to and from beach or pool and sandals are suggested. Two swimsuits will assure one being dry for daily dips.

Although Miami Beach is in a subtropical latitude and therefore warm throughout the summer, surrounding waters and ocean breezes keep temperatures well below the extremes reached in many areas far to the north.

Sun lotions are advised until the visitor acquires a good tan. Special care should be taken to avoid too much exposure to the sun on or near the water, for the reflection adds to the possibility of a burn. A half-hour or so on the beach for the first few days is reasonable. Long trousers, long-sleeved shirts and a wide-brimmed hat will protect pale bodies on fishing or boating trips.

Shopping here, for dozens of smart shops as well as regular department stores always are well supplied with the latest in resort and business wear.

Winter visitors should have light as well as somewhat heavier clothing. It never snows and seldom frosts in Miami Beach, but now and then temperatures in the 40s and 50s are experienced, usually lasting but a day or two.

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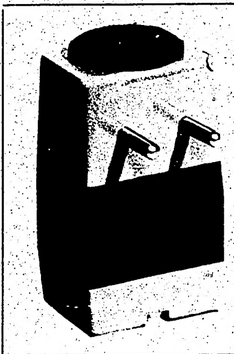
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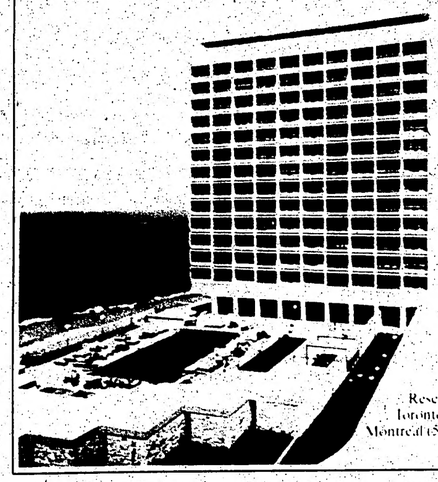
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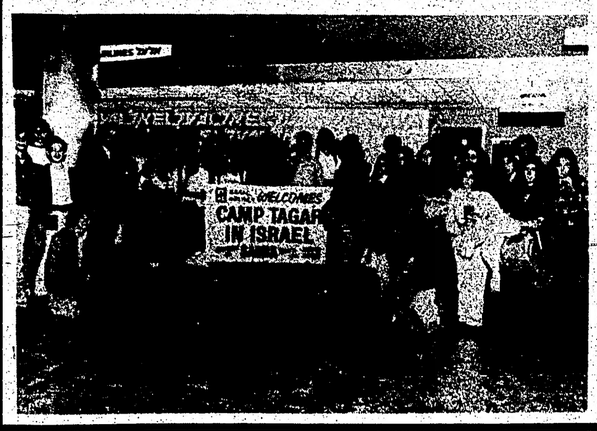

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Two meetings hosted by three delegates to the recent Prime Minister's Israel Bond Conference raised $1 million. Reviewing the results of their efforts are Sam Klayman, Jack Buchman, Alex Eisen and Bonds chairman Jack Israeli.

Committee helps newcomers adjust

By DEBORAH LIGHTSTONE

MONTREAL - Helping Jewish newcomers to Canada celebrate holidays in familiar company and with their own rituals is one way Jewish Immigrant Aid Services' new special projects committee is taking the strangeness out of this country.

"Our aim is to integrate the newly-arrived into the Canadian scene -- to make them comfortable in it and knowledgeable about it," said Chairman Leonard Samuels.

In recent years an estimated average of 3,000-4,000 Jews have immigrated to Canada annually, predominantly from North Africa but also from the Soviet Union, Romania and other countries.

The Special Projects Committee, composed of JIAS staff members and seven volunteers, has already succeeded in getting some 25 major Montreal synagogues to provide any facilities necessary to accommodate Sephardic Jews in their own particular style of worship.

With the sponsorship of the Dalse Welfare Club, the committee recently organized a Chanukah party at the Spanish and Portugese Synagogue, drawing more than 300 immigrants, about half of them as young as three years and up.

Entertainment was provided by Israeli folksingers, who, said volunteer Samuels, "related very well to the audience by playing all types of international music -- including Israeli, Polish and Hungarian. One Spanish family, for example, clapped with glee and joined in enthusiastically when a familiar song from their own country was played."

"It was heartwarming," he said when genuine feeling, "to see people in straitened means enjoying themselves so much, letting themselves go."

The committee will see to it that High Holiday seats will be available for the newcomers, and in addition to the Chanukah party, Succoth and Purim festivities, a communal Passover Seder, will be arranged.

Educational visits to capital cities such as Ottawa and Quebec City are also scheduled.

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PECK, Joseph S. - On March 25, late of 8 Kenwood Ave.

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ALIYAH

An open letter to my three sons

By JEAN E. GORDON

My dear boys:

This is the first time I am writing to you jointly. Normally I prefer to needle and nag you individually. But having returned from a tour of the Golan the other day, I find there is a message there for all three of you.

The Golan, which had been a threat to the Jewish settlements in Upper Galilee ever since the War of Liberation, was occupied by the Israel Defence Forces in the Six Day War. Seventeen Jewish settlements have since been established on the Plateau and now three industrial villages and a town are in the planning stage. The planners are taking every precaution so as to avoid the mistakes made in some of the earlier settlement activities. Full emphasis is being placed on ecological considerations and upon the creation of a community which will take advantage of the surrounding beauty of the region and will become a pleasant place to live in.

Openings

Newcomers can settle there either in groups or as individuals who will find others with whom they may be able to pool resources towards a common goal – industrial production, business or agricultural pursuits. Employment will be available in a wide range of activity – professions, skills and commerce. So far there are plans for a large garage-repair shop, and electronics plant and recreational activities. There are openings for doctors and other medical personnel to serve the needs of both the Jewish and the Druze populations in the area. There is room and need for the development of small workshops and factories, stores, and financial aid is available to settlers who will chose to come.

Housing? Apartments to be built by the Government will be available for rental, with an option to buy.

Early settlers will have a share in decision making and in shaping the growth of the town and the villages. Preschool nurseries and a grade school are part of the project and eventually the community will also have a high school of its own.

Changing Society

You boys have a range of vocational interests and here you can pursue them jointly or alongside each other while you take part in building a community, and what is more basic, a society. That's why I'm writing. When I looked at this expanse of opportunity I thought of all the years we have argued about the social injustices of the world we grew up in. There was no disagreement about what was wrong; our impasse came over how to change an established society. You mouthed Maoism while you held out for working through the political processes of the system. But you agonized at the glacial pace of observable change.

I think we both learned that this is the nature of an established society . . . it has developed mechanisms to resist change . . . that's what we mean by "established". Here, on the other hand, we have what amounts to a frontier society where change is the order of everyday life. That's why I see Israel as a good place for you to invest your lives in. The founding of this new society is one of the great events of our lifetime; and to be here and part of it is like being on the team instead of a fan or cheerleader.

Western Effectiveness

An example of the flexibility here is what has happened with the banks recently. When I arrived here less than a year ago an errand at a bank was an exercise in frustration in triplicate. Well, since then the Exchange National Bank of Chicago arrived, vigorously advertising "The only American Bank in Israel offering a full range of American banking services." The result has been that the Israeli banks are now offering these services and a trip to a bank is no longer a situation in which you leave your watch at home and keep an eye on the calendar. Just one example to illustrate how effective Westerners can be here in a short time.

I have dwelt at some length upon the Golan but there are other developing areas with urban centres. There is Kiryat Shmona in the north; Carmiel in Lower Galilee, and Dimona and Arad in the South. All offer opportunities. I featured the Golan only because it appears to be wide open for development, housing and an opportunity to settle together.

Natural Beauty

The way to see what suits you is to come and visit. When you have chosen the spot to settle in and been chosen, you arrange to live in an absorption centre where you'll begin to study Hebrew while your housing and business arrangements are being completed.

When you get here you will know why I haven't mentioned the natural beauty of the country. I know my limitations with words. You have to come and see and feel it for yourselves. And this tiny land is almost inexhaustibly rich in cultural activities. Music for instance. Besides the Israeli Philharmonic which must be among the world's greatest, there are symphony orchestras in Jerusalem and Haifa and there is talk of establishing new ones in Beersheba and in the North. In addition, there are small chamber groups and the national opera company. So you see, there are seemingly unlimited opportunities for musical participation. I've only touched upon a few high points knowing that you'll find your own when you get here (like skiing on Mount Hermon).

Love,
Mom.

Rental housing scheme launched in Israel

After the Yom Kippur War, most economists expected residential building to decline. They reasoned that construction activity here was anyway excessive; that it is more dependent than other industries on labor and transport which are now in short supply; and that purchasing power would probably be reduced, leaving little for investment in real estate.

The economists seem to have been wrong. Building activity has picked up rapidly, and is currently running at only about 25% below its pre-war level -- i.e., it is in no worse a state than manufacturing.

Demand for housing is far from flagging. It is bolstered by large-scale public projects, by the special program launched just before the war to help families with high dwelling density (over three persons per room) to acquire bigger flats, and by the commitment to speed up housing for demobilized soldiers. Moreover, the expectation of rising prices is prompting people to rush for inflation-proof assets, for which one's own flat appears the best choice. Indeed, some observers feel that we may be facing a new building boom, though its immediate effect can only be to increase the scramble for available resources, and to let housing costs – and prices of flats – soar beyond the reach of most people.

Against this background, efforts to develop rental housing seem doomed to failure. Interest should therefore be aroused by the new scheme launched by a joint subsidiary of Solel Boneh and Shikun Ovdim, which intends going in for the very kind of project, hoping in this way to combine a positive contribution to a widely-felt need with long-term real estate profits.

Under the tenant-ownership system prevalent in Israel, realtors – including public housing companies – are as a rule more interested in quick-turnover than in long range growth. Some of them are indeed developing, and disposing of, selected plots, while retaining adjacent sites in order to benefit from their appreciation. Some sell the estates they develop while retaining ownership of commercial centres and business premises. However, neither of these policies is satisfactory, because the bulk of the developed neighborhood passes out of the realtor's control.

The new scheme – conceived by Mr. Arie Oron, Rental Housing director general – is intended to alter this state of affairs by boldly retaining entire ownership of the houses built, letting the flats at a monthly rental fixed for a 15 year period though linked to the c.o.l. Rents are to be kept low enough to assure a ready demand, and no key-money is involved except for a deposit to the tune of 10% of the cost of the flat which will be returned to the tenant at the end of the contract with a yield approximating that of saving schemes. Maintenance will, of course, remain the concern of the owner-company. Understandably, the company intends to keep the flats in good repair, and to take care of the neighborhood services so as to increase the eventual value of the property when the rental contract runs out. It will then be free either to sell the assets or else to let them at a new rental, according to the market rate prevailing at the time.

Clearly these calculations do not accord with strict economic standards. The subsidy involved in the grant and the mortgage loan is expected to about match the rent – which may amount to 350 Israeli pounds a month (plus the c.o.l.). However, this subsidy is less than that involved in the state-financed tenant-ownership schemes. And rental housing estates, owned and maintained by a public company, offer a sounder solution to our housing problem than tenant-owned houses, which are partly acquired for speculative reasons, and most of which are deteriorating rapidly. Moreover, most families can more easily afford a monthly rental linked to the c.o.l. than raising a big amount to buy their own flats.

(Jer. Post).

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Jews–come home!

By JUDY CARR

"Habayta" is a Hebrew word meaning "homewards". It is also the name of a new aliyah organization founded by a dynamic doctor from England, Dr. Victor Ratner.

Dr. Ratner gave up an extremely lucrative practice to settle in Israel because he foresaw the crises which are now overtaking the western world and their probable ill effects for Jews. He prophesies that all over the no longer affluent west, Jews will be a target.

Rebel Offshoot

Why is this organization different from all other organizations? First of all, it is in no way a rebel offshoot from the existing establishment. Habayta works in close cooperation with the Jewish Agency and the Anglo-Saxon immigrant federations, which, Dr. Ratner remarks, "are doing a wonderful job." However, because Habayta is not exactly a part of the establishment it can be actually hit harder in promoting aliyah. Its Shlichim will be able to tell Jews the naked truth without regard for the prestige or vested interests of their hearers.

There is much practical work already being done in the field of aliyah in which Habayta will lend a willing hand, in propaganda, information and absorption. Jews must know why Israel needs them. A member of Habayta pointed out that many young people come to Israel for the summer, rather as they would come to Spain or Majorca. They must be seized for Zionism and aliyah. Habayta feels that today's young people are seeking something to live for and die for . . . They are sick of the constant "talk, talk." Through Habayta, they can find meaning in a new life in Israel.

However, when the immigrant does arrive in Israel and is faced with the cold practicality of everyday life, enthusiasm tends to drain away. Integration into a new society is impeded by the littleness of the activities immigrants have to go through. Habayta proclaims, "We must remember that we live in the Land of the Biblical Prophets. We must not let these little things destroy us."

Vision

Habayta believes that Israel can gain an aliyah, not of thousands but of millions, and has a vision of an Israel in 10 years time populated by eight or 10 million Jews. Is this an impossibility? Not if they can reach untapped sources, especially in America, consisting of the Young and the Poor. The rich middle classes may not wish to leave their comfortable lives but the young have motivation and purpose and the poor could considerably improve their standard of living by coming to Israel.

Dr. Ratner says, "The Anglo-Saxons have a lot to contribute to Israel, notably their code of manners and conduct and disciplined customs. They are needed here to inject a new force into Israeli life and make some of the old established people sit up."

Habayta will train its own Shlichim – and they will not train them to go and spread a popular message. These Shlichim will not flatter Western Jews or tell them that they are fulfilling their duty to Israel by giving money . . . "They will have stones flung at them, not dollars" . . . smiled a member of Habayta.

Is this too hard a challenge for World Jewry to take? Is Jewry able to come to a new realization of itself? Did the War break out on Yom Kippur, the day of self examination, as a mere coincidence?

On March 17th, 1974, Habayta held a day long world conference at the Sheraton Hotel, in Tel Aviv . . . Was this the beginning of a new era in aliyah?

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Elijah's cup won't be only empty one this Passover as a sorrowful nation observes ancient Festival of Freedom

By RUTH SELIGMAN

JERUSALEM –

There are times when I have approached Passover with a slight air of resentment. As a housewife, faced with the massive housecleaning which precedes the seder, faced with the problem of buying 'kosher l'Pesach' products in a country whose food producers only wake up to the holiday's existence a day or so before the event, and faced with a school system which releases the children two weeks before Passover (to give the teachers time to make their preparations) I have not always been wildly enthusiastic about this particular celebration.

This year, there is no resentment. There is pain and hurt, but -- over-riding all other feelings -- there is a deep sense of thankfulness. There is gratitude at being here to celebrate our most important "festival of freedom." We are free people in our own land and, although we may still feel lost and confused as the events of this year still fail to fall into understandable patterns, we cannot but feel grateful for the freedom which is still ours -- and that little word "still" is very important.

There is comfort in ritual, security in following established traditions. We make the traditional search for leaven, burn the "hametz" in a small bonfire in the morning, make the "charoses" and worry that the radish is bitter enough for the "moror". And, more important, we sit at the seder table listening to the words of the old, but ever new story of a people's eternal flight from slavery, of their eternal search to be free men in their own land.

It will not be an easy seder this year. Elijah's will not be the only empty cup. Of our almost 2,500 killed, over 800 left widows. They, along with the bereaved parents, will be seeing in the Passover holiday with tears in their eyes and heaviness in their hearts.

I asked one young widow what she was doing for Passover. "Why, the usual," she answered, "the cleaning, the buying of new clothes for the children and the seder," and then she paused. I had known her husband well. He had a beautiful voice whose exquisite leading of the seder service we had once been privileged to hear. I knew she was thinking of him too. And then she recovered and quickly went on, "People are unbelievably kind. We have already had four invitations for the seder. We're dividing them up. One, for the first day, one for the last day and the others for Hol-Hamoed (week-days of the festival). "At this rate," she added, semi-jokingly "I may not even have to unpack my Passover meat dishes. We may be eating only breakfast and supper at home."

As she talked, I was reminded of the saying: "Do not think of me frivolous when I speak lightly: do not take my surface levity for inner reality."

We never approach Passover with frivolity, but it was always one of our gayer holidays. After the struggle to get the house spotless, crumb-free as it were, there was always joy in unpacking and polishing and washing special silver and china reserved for this one week of the year. There was pleasure in enjoying the special dishes served only at Passover, in the wonderful change from the routine of every-day. It was always as real "passing-over" from the ordinary to the special, from the commonplace to the festive.

There is still joy, still pleasure, in these preparations, but the gaiety may be of a little less exuberant nature this year. Perhaps it may be a case of a little less show and a lot more substance for it is always exciting to celebrate Passover in the land to which our forefathers came so many thousands of years ago. It is doubly meaningful this year.

Young Elizabeth Teear of Toronto's Bialik Hebrew Day School, looks pensive as she takes a bite of matzo, the symbol of Passover. (El-Baz photo)

Grandpa and chametz

Ah, those nostalgic days of a Passover long gone

By GABRIEL COSTA

LONDON (JCNS) –

Dripping candle and prayer-book in one hand and a goose feather in the other, grandpa set about the serious business of bedekat chametz, for Passover eve was on the morrow.

The candle was kosher – a gift from the obliging beadle of Bevis Marks (England's oldest extant synagogue built in 1701 in the City of London), whose custom it was to reserve all beeswax and candle-ends for this staunch old Sephardi, who wouldn't have a tallow candle in the house.

Well, there he was, in tasselled velvet smoking-cap, grandma's shiny linoleum, ready to embark on the annual search for leaven. In his wake, suppressing their giggles, were my young aunts and uncles, brimful of high spirits, following grandpa from room to room.

Young as I was in those halcyon days, this processing lacked only a few lulavim to conjure up comparisons with the hoshanot of Succot.

Susan observed it all from afar, confident that search as he might, grandpa would never succeed in finding an errant scrap of chametz in that house. Susan, be it explained, was an ex-Barnardo girl (a non-sectarian orphanage founded by a Jew, Dr. Barnardo in the 19th century), for years the family's maid-of-all-work.

She was familiar with all the Hebrew melodies, meticulous as to the ordinance respecting meat and milk and – forgive the disgression – was able to repeat uncle Abraham's bar mitzvah portion word for word, so tardy had been the lad in mastering his parsha!

Grandpa held the candle aloft – and Susan gasped. As if he'd unearthed some treasure-trove, with a cry of triumph he'd retrieved his first scrap of chametz, then a second.

From room to room the procession, grandpa at the helm, made its way, until at length the master of the house had chivvied 10 bits of chametz from their hiding-places. Then Uncle Abraham, enfant terrible, piped "You put them there, daddy! I watched you this morning!"

Susan, vindicated, sighed in sheer relief. Grandpa frowned. The boy was right. True to tradition he had indeed scattered those 10 bits of bread lest the ritual search prove fruitless.

The search wasn't over yet. "And now, Abraham, you will please turn out your pockets." The haul consisted of some glass marbles, a length of string, a piece of licorice and a carefully-wrapped morsel of toffee -- both of which were reluctantly yielded up to join the chametz grandpa had religiously "planted".

All the boys in turn submitted to the ordeal. The girls were excused.

Soon the youngsters were on their way to the "Chametz Battle" celebrations in the Petticoat Lane market, to join the late shoppers and teenage merrymakers in the Passover fun. Ichabod!

Does the Haggadah defame the Egyptians? Even the wicked shouldn't be so treated

By GERALD ABRAHAMS

The Haggadah opens with an extraordinary misstatement. The celebrant points to the matzo and says: "This is the bread of affliction which our fathers ate in the land of Egypt." Now that is entirely unsupported by evidence. The Egyptians oppressed our ancestors by forcing men to live without women and by demanding that bricks be made without straw. But they never required their slaves to eat bread without leaven.

On the other hand the Egyptians (believed to be the inventors of the leavening process in bakery) were generous with their bread. Did not the Jews complain to Moses, lamenting the days when "we sat by the fleshpots of Egypt eating bread in plenty"? (Ex 16, 3). Nor were they short of other sources of vitamins. They speak (Num 11, 5) about the fish that they got for nothing and the vegetables that helped to balance the diet.

So our Haggadah defames the Egyptians; and even the wicked should not be defamed. But the same statement is also a defamation of the matzo. Who ever said that matzo was an inferior food? We know that Lot, who was not lacking in hospitality, baked matzo for the visiting angels (Gen 19, 3). In contrast Abraham supplied Hagar with bread (Gen 21, 14). A possible inference from this is that matzo was regarded as cake.

In Exodus (12, 39) the Scriptor speaks of matzo cakes (ugot). And all the religious indications are to that effect. The Korban minha is dominated by matzo dipped in oil (Lev 2, 5). So is the offering of the Nazir (Num 6, 15 et seq). And we are told explicity (Ex 23, 18) that we must not accompany our sacrifices with chametz.

Looking at the Scriptures as the embodiment of history, it is possible for us to trace a culinary development. Matzo is prior to bread. Perhaps the word lechem, in the context of Abrahan and Hagar, means "food" rather than bread. If that is the case one expects the hierarchy to prefer matzo ("the old order") in the ritual. A second line of thought is that matzo is associated etymologically with sweetness and with freshness of growth. Chametz expresses the sourness of the mature. I would therefore suggest that the Festival of Spring would, in any event, be celebrated with matzo, even without the coincidence of the Festival of the Exodus.

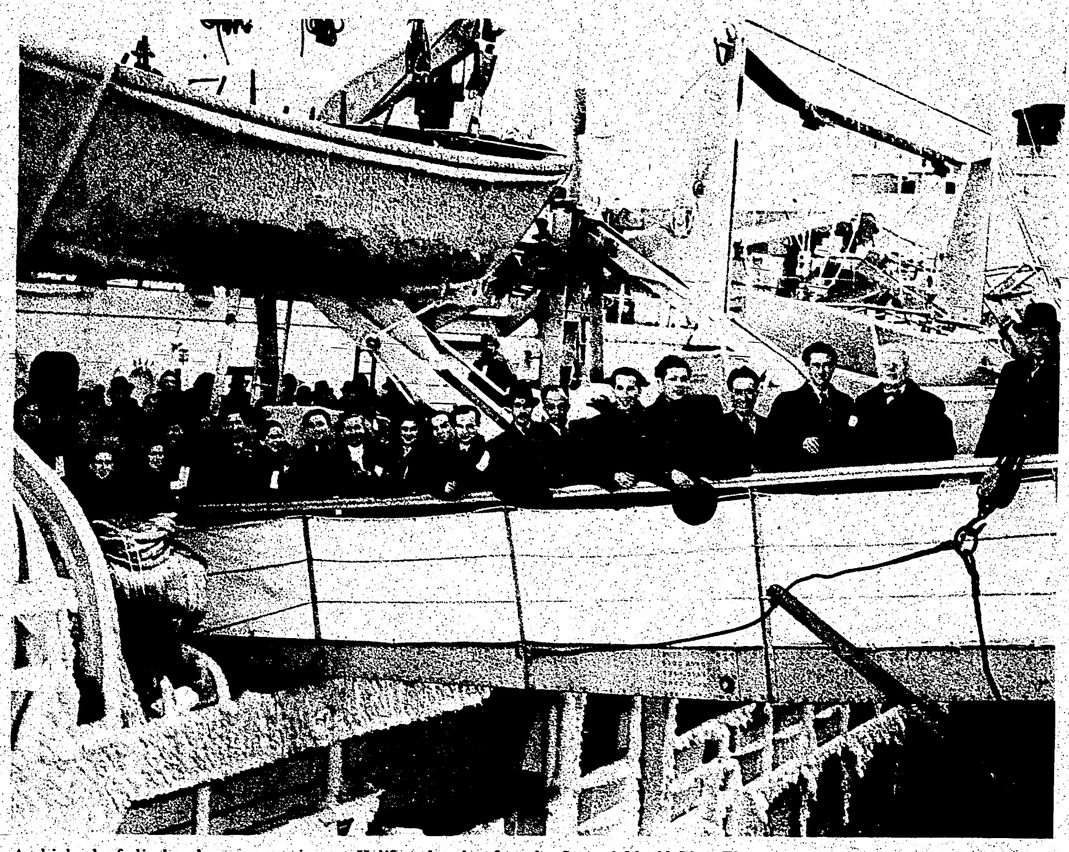
If the Jewish women in Egypt had time to borrow all the cutlery and crockery that belonged to the Egyptian housewives, surely they had time to bake a bit of bread and organize the commissariat.

But that is speculation which will only be scientifically refuted when some Egyptologist discovers a heiroglyph in which Queen Nefertiti is seen to be saying: "Let them eat cake."

(Copyright JCNS, 1974)

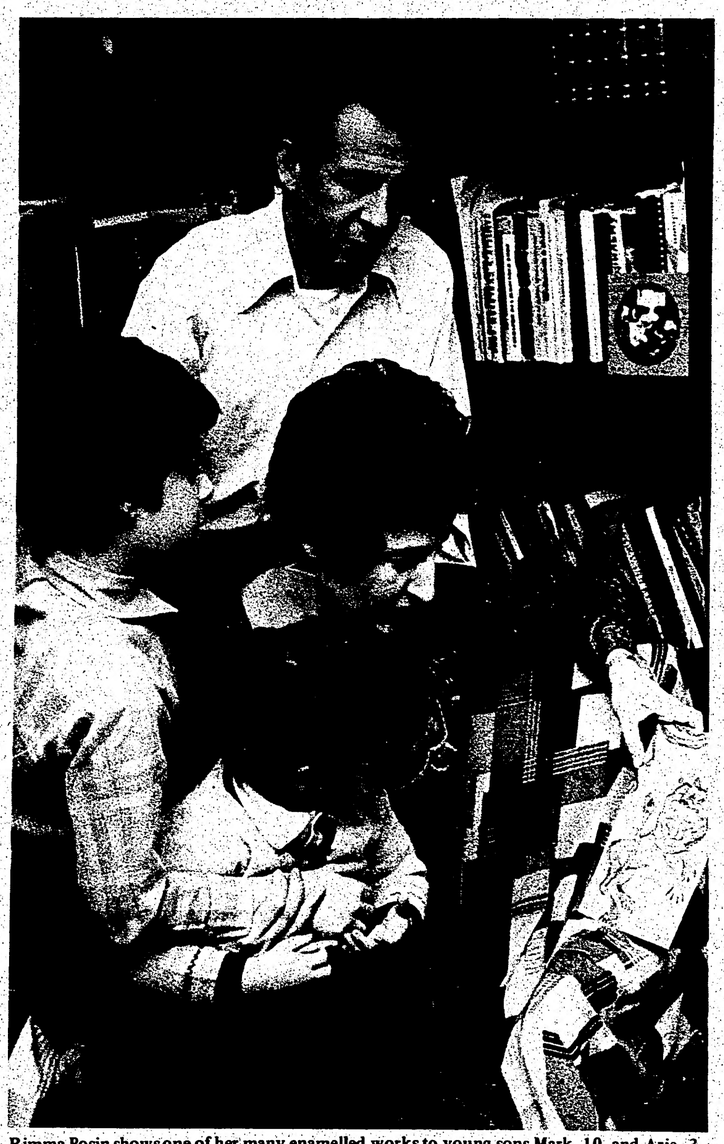
Fourteenth century drawings tell the seder story of the four plagues

This replica from the Sarajevo Haggadah, found in Yugoslavia and drawn in the 14th century, represented a breakthrough in the understanding of medieval Jewish art, since painting was once thought prohibited by the Commandments. This beautiful plate depicts the four plagues. From the left they are the locusts, hail, death of firstborn and darkness, all remembered in seder festivities. The first seder night is this Saturday, April 6th, the first time in two decades it has fallen on a Saturday.



A shipload of displaced persons arrives at Halifax shortly after the Second World War. The majority were survivors of Nazi concentration camps who lost everything during the Holocaust and came to Canada with nothing but the clothes on their backs.

The above mob scene was a commonplace occurence in the Montreal office of the Jewish Immigrant Aid Services after the Second World War, when thousands of European refugees came to Canada. JIAS staff people processed papers and helped with resettlement.



Rimma Posin shows one of her many enamelled works to young sons Mark, 10, and Arie, 3 while husband Michael looks on. They came to Toronto last year. (Photo by Gadi Hoz)

Jewish immigrants have looked to JIAS as modern-day Moses for over 50 years

By ESTHER MEHR

TORONTO –

If an agency can be likened to a modern-day Moses leading Jews out of bondage, the Jewish Immigrant Aid Services is the most likely candidate. Operating in Canada since 1919, it has helped open the way to a new life of freedom and dignity for thousands of immigrants for more than half a century.

Following the end of the Second World War when survivors of the Holocaust were brought to this country and for the next 25 years, the list of immigrants who have received JIAS assistance reads like a modern history of rescue from oppression in Eastern Europe and North Africa. These are the Jews who fled from Morocco, Hungary, Poland, Czechoslovakia, and now, Russia. With a lot of help and guidance they have been integrated into the Jewish community, adding their own lifestyles and customs to the broad mosaic that is Canada.

But why is this year different from all other years? Because it marked the beginning of the Russian exodus to Toronto -- 130 families who will celebrate their first Passover openly and without fear. For close to six decades the Jews of Russia have been denied the fundamental human right to observe their religion freely. The Kremlin, with its persistent barrage of "anti-Zionist" propaganda, its badgering and harassment of Jewish intellectuals, has managed to rekindle the sparks of Judaism which had lain dormant for three generations.

This year also marks the 18th anniversary of the establishment of the Moroccan Jewish community in Toronto. On May 6, at its annual meeting at Temple Sinai, JIAS will acknowledge this anniversary as well as officially welcome the Russian newcomers.

"The Russians face the same problems as other immigrants -- language, different lifestyle -- but they do have one advantage," said Charles Kent, JIAS vice-president, "they are highly-educated professionals and will probably have less difficulty adapting to an industrial society. We welcome their arrival in Toronto and we will do our best to make them feel at home and help them become an integral part of the Jewish community."

To that end JIAS has requested local Jewish families to invite Russian newcomers to their homes for the seder nights. "The response has been tremendous," said JIAS executive director Lou Poch. "We've been kept busy trying to match up families."

Lending temporary assistance to the JIAS staff on this project is Rimma Posin, who with her husband Michael and two sons arrived in Toronto a little over a year ago. The Posins lived in Israel for two years after leaving Russia.

"To leave Israel for Canada was a hard decision, but for two years Michael (a movie producer) was unable to find anything in his line of work," Mrs. Posin explained. "Our adjustment here hasn't been too difficult, probably because Israel was the shock absorber for the lifestyle we would encounter in the West."

Michael Posin has already received some publicity here through the publication of two articles in the **Toronto Star** in January, in which he describes his experiences during his five-year imprisonment for "Zionist" activities. He was arrested in 1948 when he and a group of Jewish intellectuals welcomed Golda Meir on her arrival in Moscow as the first official representative of the Jewish state. Posin was in the same prison as Soviet writer Alexander Solzhenitsyn and was released in 1953, the year of de-Stalinization.

Posin won international recognition as a script-writer and producer of feature films and documentaries, one of which won an award at the Cannes Film Festival several years ago. In December, 1971, while living in Israel, he was brought to New York by the American Committee for Soviet Jewry to write and produce a spectacle based on the first Leningrad trial, entitled **Freedom Lights for Soviet Jewry**.

"It took place at Madison Square Gardens before an audience of 20,000," he recalled. "We used symbolic images of Jewish poets and artists killed during the Stalin regime, with actress Ida Kaminska doing some of the background narration."

Rimma's father, a Jewish writer, spent 18 years in Siberia and died shortly after he was released. "With my family background, you can understand why we couldn't wait to get out of Russia," she said.

Although Rimma graduated as an engineer, her first love is art. She works only with enamel and is currently preparing for a one-woman show. The Posin apartment is sparsely furnished, but the bookshelf which takes up an entire wall of the living room is filled with books, most of them Russian translations of international authors – from Camus to Pirandello – and many of Rimma's enamelled works are on display as well.

Ten-year-old Mark Posin attends the Bialik School and Arie, a three-year-old bundle of energy who was born in Israel, already speaks English like a native. "Children adapt so quickly," Michael said in Yiddish, shaking his head. "Already Arie will not speak Russian at home."

The Posins will celebrate Passover in their own apartment. When asked why she didn't choose to accept an invitation from one of the local families, Rimma replied: "My mother is here too and she's very Orthodox. She wants this Passover to be just for our own family."

As to the help they and all others like them have received from JIAS, the Posins couldn't begin to express their gratitude. "We would have been lost without the security and guidance of JIAS," they said. "Just knowing that they are there when you need them is so reassuring." (JIAS receives all its funding through the United Jewish Welfare Fund and UJA campaigns.)

For the thousands of immigrants who have come to this country, JIAS has been their first contact on Canadian soil and in its role as the modern-day Moses has helped them to find their way to a new and rewarding life as Jews and Canadians.

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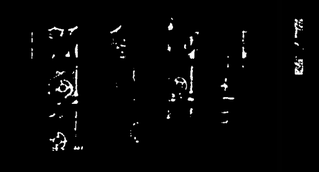

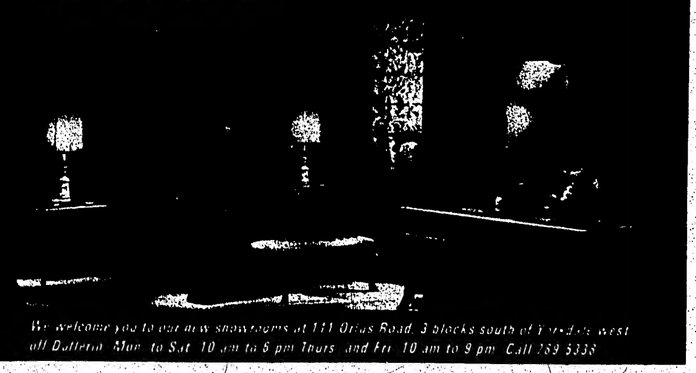

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Alienated emerged from cocoons

Yom Kippur War reaction miraculous

By RABBI H. HOSCHANDER

Henry Hoschander

Language, the prime abstract media of verbal and written communication, is an exact science. It assumes special import in our Torah Hakdoshah where sentence structure, apparent grammatical inaccuracies and or the use of a particular term when another seems more appropriate, literally compels a meaningful interpretation.

Immediately after the devastating plague of "hail" the Torah indicates "and the tumult and the hail ceased (Vayechdelu)." In his inimitable cryptic style, the Baal Haturim suggests that the unusual term Vayechdelu appears but one other time: (Breishit 11:8) "and the people ceased building the city," referring to the abortive Tower of Babel incident. A simple co-joining of the two "happenings" offers an unfortunate, albeit truthful picture of the "historical Jew" and his delicately balanced, eternally vacillating national commitment.

Time and again, the cessation of turbulence heralded finis to concern. Whilst confronted with imminent catastrophy, cataclysmic events threatening the safety and survival of our people, the most alienated of our sons emerged from their hermetically sealed cocoons to enter the fray. The Kolos, harbingers of destruction, served as the unedeniable catalyst for the unity of purpose thus created. Unfortunately, with the abatement of danger came the waning of interest.

The most obvious contemporary illustration are the tumultuous 26 years of Israel's renascence. The wars fought elevated universal Jewish concern to its loftiest pinnacle, the moot peace which followed almost obliterated it. Crises and catastrophies had to be "manufactured" in order to awaken a sufficient reaction to Israel's desperate financial needs in the ongoing, more mundane areas of immigrant absorption, housing, and social welfare projects.

The recent Yom Kippur War, a war far from over, coalesced Jewish forces throughout the world to a degree unheard of in modern history. The reaction was nothing short of miraculous, economically as well as spiritually. One need not dwell upon the obvious. Uppermost in our present concern is not a post-morten, though essential, but rather a response to the question: "Where do we go from here?"

In a brilliant comment on the adage in Proverbs: "Where there is no counsel a nation falls," Rashi indicates that "if a people fails to heed the signs inherent in moments of danger and refuses to turn towards G-d and his Torah, its future forbodes only ill." The implication is crystal clear. The people of Israel are not like unto any other nation on earth; concomitantly, the state of Israel dare not be a country like unto every other country on earth.

The battle cry of the secularist both in Israel as well as abroad: "Israel, a nation like all other nations" has been shattered by the widely publicized challenge of Israel's youth: "Is the living and the dying in and for this land, hated and despised by the world, worthwile?" The simple fact is that worldwide Jewish fraternity, whether the result of a commonly felt fear of monolithic Russia or the sharing of some marginal cultural bond, may be of some concrete temporal value; but only a common purpose, the cement which originally united us as a people, G-d and His Torah, can create the eternal unity capable of withstanding whatever the external pressures.

Immediately prior to the unparalleled incident of divine revelation at Mt. Sinai, the people of Israel are described as K'Ish Echod, B'Lev Echod, "as one man, with one heart." As we celebrate Pesach, 5734, we solemnly pray for that same "oneness" forged by a common faith in G-d and His Torah made manifest to man. "The land of Israel, without Torah, is like a body without a soul." The declaration speaks for itself.

Henry Hoschander is senior rabbi at Shaarei Shomayim Synagogue.

'Next Year in Jerusalem' relays the emotional thrust of Passover better than any prayer or slogan could

By RABBI ERWIN SCHILD

Erwin Schild

"What does the prayer 'Next Year in Jerusalem!' mean to you?" the CBC interviewer had asked me.

His question reflected his obvious puzzlement as to why we retain this obsolete exclamation at the end of the Seder when all we need to spend next Passover in Jerusalem is an airline ticket and a hotel reservation. No need to wait for the Messiah! No need to undertake a long and perilous voyage across hostile oceans and to obtain the permission of an alien occupying power in control of the Land! Jerusalem is accessible, free, and ours.

And yet -- "Next Year in Jerusalem!" Nothing could relay the thrust of Passover better than this ancient cry. It is not a prayer, not a wish, but a slogan: a pithy, succinct and emotionally rousing distillation of Passover meanings, traditions, sermons, exhortations and visions. It is the rallying cry of a people that lived by a Messianic hope.

Our ancestors became a people through the experience of liberation. The Exodus from Egypt created the people of Israel: its passage from bondage to freedom was its bursting out from the womb. Passover is our birthday. Remembered every day, recalled by an abundance of ritual, prayer and symbolism, re-enacted year after year at the Passover celebration, the exodus was an ever-present element of our consciousness. A passion for freedom, therefore, is part of the Jewish identity. Enslaved, we wait for the Messiah. We are addicted to Messianism.

No wonder, then, that Jews were and are in the vanguard of every movement that promises the amelioration of the human condition. Give him the chance, and the Jew will forget past disappointments and betrayals, and he will once again march through the rubble of shattered hopes behind the banner of a new utopia. We are simply conditioned that way!

"Next Year in Jerusalem!" remains the slogan of our incurable Messianism. It always refers to the not-yet-at-hand. It is the slogan of the ever-expanding horizons.

When the Jew was the displaced alien captive in medieval ghettos, and the Land of Israel in the power of foreign masters, "Next Year in Jerusalem!" expressed the almost unimaginable hope for redemption of the people and the land. When the return to Zion began, and practical attempts to rebuild a homeland were initiated, the slogan aroused those who shared this Messianic vision to greater effort, sacrifice, and confidence in its practical possibility. And today, with the vision at least partly realized, the cry still spurs us on to pursue the vision of the Jerusalem which you cannot reach by El Al, the true Jerusalem of our ultimate dreams, the "Jerusalem-On-High" of our tradition. Grateful as we are for the measure of redemption we enjoy, for Jewish sovereignty over Israel, for personal rights and liberty in most countries where

Cont'd on Page 26

Redemption and looking ahead is Passover message for Jewry

By RABBI M. S. STROH

Michael Stroh

Passover, to all Jews, is a time of year when families come together. Some Jews leave it at this, and the Seder is only a family dinner without the reading of the Haggada. This, obviously, misses the point! Jews who read the Haggada understand the historical character of the celebration, and its reliving of Israel's Exodus from Egypt. Many, however, leave their understanding at this, and they, too, miss the point! Passover is not only an historical festival; its message is redemption. It celebrates G-d's action in human history, and looks forward to the Messianic Age.

History is the record of the struggle of good and evil. In the last hundred years many people have been persuaded that evil has been gradually disappearing, that mankind is slowly perfecting itself, and is in the process of creating a perfect world. We have looked at evil as doctors look at disease. Every evil has a cause, we say; it may be a bad home life or class conflict. Evil deeds are done out of greed or for power or status. If every evil act has a cause, then it has a cure. Like doctors we will go on working cures until the world is perfect.

There is another kind of evil, however, in which mankind has believed for most of its history, but which we find difficult to accept. This is demonic evil; evil for the sake of evil. In recent history an event has occurred which has caused us to re-evaluate our belief in unending human progress, and to re-assess the possibility that demonic evil may really exist in the world. That event is Auschwitz. After all the economic, social and political analyses are done, we know that Auschwitz represents irrational, causeless, demonic evil, for its own sake.

How can we struggle against this form of evil? If there is such a thing as demonic evil, it may require a power beyond mankind to remove it. We cannot do it all ourselves. A Midrash: "It is like a kingdom in which a huge boulder blocked the main highway. The King said, 'let everyone chip a little away, and then I will take the

Cont'd on Page 26

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Seder incorporates two cultures

By MARCIA KRETZMER

Children recite the prayer over the first cup of wine at their own seder in a kindergarten class in Iran. The seder table was set on the floor, putting everything on a special embroidered cloth which is used only for Pesach. (UJWF Photo)

TORONTO – " . . . The charoseth must be thick in commemoration of the clay . . . wine or vinegar should be placed in it in commemoration of blood and to make it fit for something to be dipped therein . . . One should put therein spices resembling straw e.g. cinnamon and ginger which cannot be ground well and contain some threads resembling straw in commemoration of the straw they were accustomed to knead into the clay . . ."

Thus far the Shulchan Aruch, the authoritative codification of Jewish law, prescribes the appearance and texture of the charoseth. Less known, perhaps, is the variety of fruits that may be used in its preparation. Coming from a "multicultural" Jewish home, both Ashkenazie and Sephardic, we always incorporated the culinary specialities and customs of both sides of the family in the celebration of the festivals.

On Pesach therefore, we had two kinds of charoseth on our seder table. The one was the Ashkenazie type, made with grated apples, dark, sweet wine, cinnamon, ginger and ground almonds or walnuts. (Variants sometimes include raisins or little balls of a thicker mixture rolled in ground almonds like truffles.)

The other charoseth making its appearance on our table, conformed also to the stipulation that it be of a mortar-like texture and appearance. In some parts of the Middle East and Mediterranean, a syrup extracted from dates, called halekh, is used in place of the grated apples familiar to Ashkenazi Jews.

Halekh can be made by boiling up a block of dried dates with about a cup of water -- more or less, according to the moistness of the dates. Cover and simmer for two to three hours until quite disintegrated and mushy. White sugar may be added at this stage if it is not sweet enough. Cool, then place in a cheesecloth and squeeze hard, then leave to drip into a bowl or glass jar.

The texture and taste of the clear amber syrup should somewhat resemble molasses. It can be stored in a jar and at the time of serving, ground walnuts are lightly mixed in and sprinkled on the surface. It is usually made in large quantities as it is used as a seasonal confection right through Pesach and not only at the seder table. The remaining strawy pith was used to make vinegar.

Why is it that such delectable sweets are used to commemorate the period of our slavery? There are various explanations. First, only the appearance was required to resemble mortar and from a practical point of view something sweet was needed to soften the taste of the maror, the bitter herbs which one is obligated to eat.

Another explanation has it that the pleasant taste is in memory of G-d's kindness which made slavery easier to bear. The Shulchan Aruch also adds: " . . . It is proper to prepare the charoseth out of fruits to which the Children of Israel are likened: for example figs, nuts, dates, pomegranates . . . apples and almonds . . ."

The seder table in the Middle East is lush and green and strewn with lettuce leaves and flowers as Pesach is also the Festival of Spring. Other features differing from the Ashkenazie versions include lemon juice in place of salt water and Romaine lettuce in place of horseradish. Parsley is used for carpas. The matzo eaten in Iraq resembles a flat kichel or the Indian chapati. It was called jaraddakh, the word matzo being used for the ceremonials. Each household baked its own on the clay walls of pail-shaped ovens heated by charcoal.

Rice and the pulses are permitted foods among the Sephardim on Pesach and may be served at the seder. The prohibition among the Ashkenazim arose not because rice becomes leaven if it is heated or moistened -- it does not. If it is left for any length of time in this condition, it simply rots. However, rice and pulses used to be stored together with the grains and cereals whose use is prohibited on Pesach.

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Druze community best example of minority integration in Israel

The Druze community in Israel is an excellent example of the integration of the minorities in the country's life. Even before independence, they helped their Jewish neighbors in their struggle for the right to establish their own state, and since the rise of Israel they have contributed to its development and helped to strengthen it and protect its security. The loyalty of the Druzes to the state of Israel makes it perfectly plain that they have fully committed themselves to its future as their country.

Who are the Druzes? What is their faith? How are they occupied and employed?

The Druzes have lived in this country since the foundation of their religion in the 10th century. For centuries they suffered from persecution by the Muslims, as the result of which they fortified themselves in the hills, settling in mountainous areas difficult or, in some cases, impossible to approach. Even today, all the Druzes in the Middle East live in the mountains: in the Carmel and Galilee in Israel, in the Druze Mountains in Syria, and in the mountainous areas of Lebanon.

The religion of the Druzes is a closely-guarded secret. Their sacred scriptures are still preserved in manuscript and only the religious functionaries called "'ugal" take part in their prayers. The laymen, who are not numbered among these religious functionaries, are called "jahal" and participate only in those parts of the liturgy which are not secret. The Druze house of prayer is called "hilwah" -- the name indicating the character of their liturgy, which is more akin to Buddhist prayers than those of Judaism, Islam or Christianity.

Several members of the UJA First President's Mission were luncheon guests at home of Sheik Monsour Kamal, leader of Israel's Druze community. Sheik Hamal is second from right in photo, next to Mrs. Murray Koffler. The sheik's grandfather is at the centre.

The Druze faith was created in Egypt at the end of the 10th century by the Fatimid Caliph al-Hakim B'amer Allah. Its founders were Persians, headed by Nashtakin Darzi, after whom the Druze were named. The military forces which maintained the first Druze regime were Berbers from North Africa. The Druze faith was, thus, established on the basis of these two forces: the Persian spiritual element and the Berber military force. Through the Persians, their faith absorbed eastern elements drawn from the religions of India and east Asia, and the Druze faith as a whole is a mixture of Jewish, Christian, Muslim and Buddhist beliefs and ideas.

The Druzes in Israel are occupied mainly in agriculture. During the 26 years of Israel's independence, their villages have developed rapidly. All of them now have schools, water and electricity supplies, telephones and road communications. With government aid, industrial enterprises have been set up in their population centres, giving employment to the Druze women, who, for reasons of faith and tradition, do not leave their villages to work. Druzes serve in the Israel Defence Forces, the Border Patrol and other security forces. They play an active part in the defence and development of the country and many of them have fallen in battle for Israel. Their loyal service has won them the esteem and sympathy of the authorities and the people of Israel. They set a splendid example of good citizenship and loyalty.

Public leaders in Israel, under the auspices of the Advisor on Arab and Druze Affairs in the Prime Minister's office, have decided to set up a monument to the Druze fallen in the Ein Gedi Nature Reserve near the Dead Sea. The monument will be built beside a look-out post called Mitzpeh Ye'elim ("The Deer's Post") and it will be inscribed with the names of the fallen. It will thus perpetuate the memory of the Druzes in the heart of the Israeli countryside, in the heart of the south where they fought and fell.

Rabbi delivers religion to 'spiritually dehydrated'

By LEA LEVAVI

TEL AVIV –

Many Israelis who consider themselves "secularists", and think they are satisfied to remain so, are really "spiritually dehydrated" - Rabbi Moshe Zemer believes.

Rabbi Zemer, who came on aliyah from the United States 10 years ago - is rabbi of the Kedem Progressive Congregation in Tel Aviv - a congregation which he founded in 1965. He is one of several Progressive rabbis (mostly from America) who are trying to firmly establish Progressive Judaism in a country where most Jews regard themselves as either "religious" (Orthodox) or "secular".

"When I say that a lot of so-called 'secularists' are 'spiritually dehydrated,' I'm drawing a parallel to recent medical research done in Sinai - where doctors tried to find the cause of a phenomenon known as 'Bedouinism'. It seemed that some people who were very active and full of energy elsewhere were totally unable to do anything under desert conditions. The doctors finally discovered that these people are chronically dehydrated. There was plenty of water available but they did not feel the least bit thirsty, even though their bodies needed the water desperately. I think one of the challenges facing us as Progressive rabbis is to show "non-religious" Israelis that they may be thirsty for some religious identification and experience, even if they don't realize it."

But this is only one of the challenges facing Rabbi Zemer and his collagues. Another is the very polarization between the Orthodox community on one hand and the non-religious on the other. "When I was here as a doctoral student about 13 years ago, one of my friends saw me walking out of one of Jerusalem's most religious neighborhoods on a Saturday, with a skullcap on my head and a prayer shawl under my arm. 'Moshe, I din't know you were religious,' he said in surprise. 'I'm religious but not Orthodox,' I answered. 'But how can that be? Religious and Orthodox are the same thing.'" So part of the battle is to convince people that you can be religious without being Orthodox. In this, Rabbi Zemer and his colleagues have been quite successful, as the growing number of Progressive congregations in the country shows. Incidentally, contrary to what one might think, these congregations are not made up primarily of English-speaking immigrants who had been in Progressive (or Reform) congregations in their native countries. "English-speaking immigrants are the minority. I don't know whether that's good or bad, but it's a fact."

In his efforts to arouse and quench the "thirst" for Jewish religious life, Rabbi Zemer has organized four youth groups at the synagogue, from pre-Bar Mitzvah to college students. These groups, as well as a sisterhood and others, are taught by the rabbi - in addition to whatever other social and service functions they have. These and other activities which are taken for granted in American synagogues were revolutionary here when Rabbi Zemer arrived a decade ago. "Pastoral counseling, for instance, was something we had to develop. The average person here wouldn't have dreamed

Cont'd on Page 25

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Classical music and jazz get together to bridge the generation gap in Harvey Silver household

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO –

There's no generation gap in music in the Harvey Silver household where father and daughter share the family piano. Outside the home, Silver earns his living primarily in saloons and banquet halls while daughter Bonnie does her performing in concert halls and conservatories. Nevertheless father and daughter have a deep understanding and appreciation for the other's form of music.

Harvey Silver, 57, is well-known as a member of Trump Davidson's musical aggregations since the yearly 40s. They played at the Palace Pier for 18 years, countless weddings, bar mitzvahs, anniversaries, cocktail lounges, concerts and on a national radio show for more than a decade. Although primarily a jazz pianist, he is also a highly-regarded teacher who has been instructing three generations of Toronto piano students.

Daughter Bonnie, 22, winner of several music competitions, has gained three silver medals for highest standing in piano in Ontario. The petite blonde has performed as guest artist with the Toronto Symphony Orchestra.

Interviewed in his tastefully-furnished split-level house on Caribou Road, Silver recalled his early days. As a boy of 8 1/2, he began to take lessons from his uncle Sam who usually played at the Standard Theatre (now the Victory Burlesque). Not having a piano at home, Harvey used to go knocking on doors trying to find a piano on which to practice.

Later, he took formal lessons from Alexander Chernlavsky and Alberto Guerro (who also taught Glenn Gould). Having to earn money, he left Harbord Collegiate and went to work for his uncle Sam who had a cigar and stationery store at Queen and West Lodge. When his uncle was away from the store, the boy played the store's piano on request from sheet music customers.

At 13, he played his first wedding at Old Spain Restaurant then on Queen and Simcoe. Soon he had his own band playing wedding and bar mitzvahs. At 16, he worked during the summer at Long Branch Park in an open air 10¢ a-dance hall. While jobbing, he continued studying piano until the age of 22.

He soon graduated to the top bands of the time -- Percy Pasternak, Gene Fogarty and Ozzie Williams. He met his wife, Sylvia at the Tri-Bell Club for which he used to write musicals. (Among the performers were Johnny Wayne, Lou Jacobi and Evelyn Gould.)

In 1942, he formally joined Trump Davidson's 15-man band at the Palace Pier. Davidson, trumpeter and vocalist, is one of Canada's most highly-acclaimed jazzmen. His band at one time or another included such well known musicians as Murray Ginsberg, Jerry Toth and Teddy Roderman. Together, Davidson and Silver have played thousands of engagements over the years.

"The Jewish work has been under my name while Gentile work has been under his name," said the mild-mannered Silver, who handles the business end of the band.

The group is still active playing many private functions along with Constellation Hotel engagements twice a year. During the summer, Davidson's band can be heard in many outdoor concerts charming on-lookers with such ditties as **I Found You Out When I Found You In Somebody Else's Arms**. Although some of the band's members have been performing together for more than 30 years, they still seem to get a kick out of playing the dixieland standards.

Silver, who calls himself a commercial pianist, admits he's not the best jazz player around. He believes the piano should be part of the rhythm section in a dixie band.

Daughter Bonnie, although she does not play jazz, is a fan. As a child, she often attended radio and tv tapings at which her dad performed.

As a four-year-old, Bonnie started begging her dad for lessons. Her father told how he found out she had perfect pitch. "While watching a soprano on television, she said the singer finished on a G note. I went over to the piano and verified what she said."

So began 10 years of instruction at the hands of her father. She is now in the University of Toronto faculty of music. She has a bachelor of music degree in performance and is working on her master's degree. Since the age of five, she has been giving public performances.

As to the future, she says she's torn between pursuing a concert career or musicology. Bonnie has received a $5,000 scholarship to study in England and may leave home in September.

The strong-willed performer takes her playing very seriously -- practicing five to six hours a day. "It's very frustrating and you have to keep at it like an athlete," she told **The Canadian Jewish News**. "It's hard work. But it brings me a great deal of satisfaction."

As far as playing popular and jazz music, she said: "I'm not attracted to it because my natural talent lies elsewhere. Improvisation can't be learned. Practice and discipline won't help. You have to have that kind of ear."

Bonnie admits most of her life is musically-oriented, with many of her friends involved in music. She spends some of her time teaching piano theory to students. And some of her free time is spent listening to records with her preference for the "classic" period in classical music -- Mozart, Beethoven, Brahms etc.

Her father enjoys all music and together they keep the keyboard in their home active with the strains of everything from Rachmaninoff to ragtime.

Harvey Silver, well-known jazz musician and teacher, stands at piano while daughter Bonnie, the classical virtuoso of the family, practices. Photo is by David Groskind.

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Cash needed now for absorption

TORONTO –

A fifth question will be asked at the seder in most homes throughout North America, according to Murray B. Koffler, chairman of the 1974 United Jewish Appeal emergency campaign.

The question: "What more can we do to improve the quality of life for our people in our community and in Israel?"

The response: "On all other seder nights we recall the deliverance of the past. Tonight, following the Yom Kippur War, we express our faith in the future by pledging our continued solidarity with the people of Israel to insure the survival of Jews everywhere."

Koffler said that "this is the new message of Passover." The Passover holiday in previous years "served as a reminder of the Jewish past. This year, as the family gathers at the seder table, the trauma of Yom Kippur 1973 will serve to heighten our consciousness of the present."

Koffler advised UJA contributors that "through your pledge to the UJA you have made your commitment to the survival of Israel. Now, by paying your pledge, you are fulfilling your commitment in the most practical way possible."

Because of the pressing need to assume a greater part of the Israeli government's burden for non-military expenditures, the Jewish Agency -- which receives its funds through the United Jewish Appeal campaign -- spent $720 million up to March 31, the end of its current fiscal year. This was $320 million more than budgeted, due mainly to the fact that 55,000 immigrants arrived during the year wih 60% coming from the Soviet Union.

Koffler said that since 98% of all immigrants arrive in Israel by air -- an average of 200 per day -- the facilities at Ben-Gurion airport are inadequate. "More serious," he said, "is the shortage of housing for new immigrants which is likely to become more acute due to the sharp decline in construction because of the war. As a result, a higher proportion of immigrants than ever before is being held in abosrption centres until accommodation is available. Hotel rooms are being used -- at regular commercial rates -- to augment the facilities of absorption centres."

Israel needs cash now so that the program of immigrant absorption can proceed without further delay, Koffler said. Cash is needed also to finance social welfare programs which have increased greatly because of the war.

There was no letup in the influx of immigrants coming to Israel during height of Yom Kippur War. A group of Russian Jews arrive in Holy Land carrying their precious cargo.

Not forgotten

TORONTO –

Jewish inmates of federal and provincial prisons will not be forgotten this Passover, due to the efforts of the Chaplaincy Service Commission of the Canadian Jewish Congress. Rabbi Joseph Kelman of Beth Emeth Bais Yehuda Synagogue and the Commission's co-ordinator, began getting lists of Jewish inmates from the Ontario Department of Correctional Institutions eight years ago, to ensure that they receive kosher food during special holidays.

"The government was most sympathetic and fully co-operated with us," Rabbi Kelman told **The Canadian Jewish News**. "Two years ago we approached the Federal government and as a result we are providing the same kind of service for Jewish prisoners in federal penetentiaries."

In the early years of this project, the Commission had to buy the food and look after delivery to the penal institutions. "Now the government does everything," the rabbi said, "the physical aspect of it has been taken out of our hands, saving us a great many headaches. Thank goodness, we never have more than 15 or 20 people to worry about each year."

Rabbi Kelman said this was the only project of its kind in the world. "New York State, whch I'm sure has a much larger number of Jewish prisoners, has made no such provisions available to Jewish inmates," he said.

Students at the Kadima Centre will again play host to young Jewish residents of the Orillia Hospital. This school for retarded children and young adults, which Rabbi Kelman affectionately referred to as his baby, will provide a full day of recreational and religious activities one week before Passover with a "model seder."

"We expect 20 to 25, ranging in age from 14 to 40," he explained. "They visit us three times a year -- Chanukah, Succoth and Passover. They are not all completely isolated -- some have families but they are cut off from Jewish life and we provide a bond with these outings which combine religion and recreation."

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Goldmann stresses need of understanding Arabs

Dr. Nahum Goldmann, president of the World Jewish Congress writes on the necessity to change the Arab psychology towards a Jewish state.

By DR. NAHUM GOLDMANN

LONDON (JCNS)--

Without full understanding with the Arab world, there can be no future for a Jewish state in the Middle East. The events of the last few years, specially the Yom Kippur War, have justified this thesis. Israel won three wars and nearly won the fourth, but nevertheless, no real progress towards peace was made.

If the only solution to the problem, as some maintain, is the destruction of one of the adversaries, it would inevitably mean the end of the Jewish state, however long it may take the Arabs to accomplish it. Obviously this theory is utterly nonsensical.

None of the ideological founders of Zionism ever thought of the problems in these terms, and even a man like Ben-Gurion, who was more than sceptical about the possibility of real peace with the Arabs in our generation because he could not conceive of the Arabs accepting a Jewish state in their midst for the time being, was hopeful that such an understanding would be possible in another generation and, in his older age, even talked of peace being reached in a relatively short period.

Nobody can prove that this deep distrust of the Arabs is totally wrong, and there are certainly many millions in the Arab world who wish the destruction of the state of Israel and even believe in it as a practical possibility. There is no absolute guarantee for Israel's future and all the talk of Israelis and Jews in the diaspora that Israel can only make concessions if there is a total guarantee of future peace is absurd.

If the Jewish people wanted to establish its Jewish state in the Middle East, peopled in ts vast majority by Arabs, it could do so only on the assumption that it would succeed in gaining acceptance by the Arab world for its existence, directing its policies and activities primarily to this end.

This is primarily a psychological and not a territorial issue. Seen from this point of view, the thinking of many Israeli leaders in the last few years was not only wrong but primitive. In the 20th century, with the use of modern weapons, territories may be important for economic development but not decisive militarily.

The Yom Kippur War has proved this. Despite the occupation of Sinai, the Egyptians were able to cross the Suez Canal; despite the occupation of the Golan, the Syrians could conquer the Hermon in the first few days of attack; and despite Israel's occupation of Sharm-el-Sheik, Israeli shipping to the Far East and India was blocked at Bab-el-Mandeb.

What is essential is to diminish, reduce and, if possible, eliminate the wish of large parts of the Arab world to liquidate Israel, to convince them that they cannot realize this aim in any foreseeable future both because of the strength of Israel and the refusal of most of the people's of the world to allow it.

They must also be persuaded that it is in their interest, in seeking to develop their territories and improve the living conditions of their populations -- specially with the great new economic and financial resources at their disposal - not to waste their energies in hopeless wars against Israel but to make use of them in the reconstruction of their countries.

It is my feeling that more and more Arabs are ready to accept this thesis. The fact, that, contrary to the decisions taken at Khartoum after the Six Day War, Egypt and other countries agreed to sit down with Israel (even if, at the beginning, under the sponsorship of the two superpowers) to discuss a peace agreement, is impressive proof of this.

I am in full agreement with those who say that, just for a ceasefire or an armistice agreement, Israel should not give up occupied territories; they are the major card it can use in this diplomatic game and it should not give them up for minor gains.

But if the Arab states - specially Egypt, which is decisive - are ready to sign a formal peace treaty and, by doing this, recognize Israel, this should be regarded as a good beginning and some time should be allowed to pass before diplomatic and commercial relations will follow.

I am inclined to believe that, once a formal peace treaty is signed, the establishment of normal relations will follow rather quickly, because just as there is a

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Jewish veterans of Spanish Civil War meet in Tel Aviv

By BEN KAYFETZ

Thirty-seven years after the outbreak of the Spanish Civil War, a conclave of its Jewish ex-combatants took place in Tel Aviv, conducted in the Hebrew language. Hanan Ayalti, writing in the Yiddisher Kemfer of New York, comments that if at the time of the International Brigade anyone had forecast such a conference at such a locale under such conditions, he would have been dismissed as a total reactionary or simply as someone who had taken leave of his senses.

The conference was held in the relative calm of the period prior to the Yom Kippur War. While the trade union and the Socialist press in Israel reported the event, very little about it filtered out to the world Jewish press.

Back in the second decade of the hungry 30s when the Spanish Civil War was raging, most of the foreign Jewish volunteers involved in the action were either indifferent to Zionism or strongly opposed to it, coming, as many of them did, from the various shades of leftist ideology -- be it official Communist, Trotskyist, anarchist or Bundist-Socialist (there were, of course, some anti-fascist Zionists from the Poale Zion or Hashomer Hatzair scattered among them but these were clearly a minority). It is the sheerest of ironies that in the 70s, when most of the youthful freedom fighters have become middle-aged and aging men, between their late 50s and early 70s, Israel should be chosen as the place for such a reunion.

But then history did not turn out as many of the idealist anti-fascists of the 30s as expected. The workers' fatherland became a grim joke, a prison camp and even a death house for many who found themselves there, especially if they were members of the Polish Communist party (it is known that virtually all of the Polish Communist Party members who went to Russia before World War II were liquidated by order of Stalin). None of them regretted fighting Fascism, which was the monster that they saw it to be, and even worse. However, the remedy and salvation they saw in the cause of International Communism turned out to be a barbarous mockery.

The most striking example of the strange and tortuous turning of fate and the tragic deceit played by history is the fate of those who up to a few years ago had been living in Poland and are now residents of Israel. They have been stripped of their Polish pensions and now, past the age of retirement, are working for their living in Israel, having been banished from Poland as undesirable elements who cannot be trusted (this, after a lifetime of faithfully serving the Communist cause).

The report that appears in the Labour Zionist Kemfer mentions that the delegates came from Canada, the United States, Austria, Belgium, Mexico, France, Switzerland, Sweden and Holland. Among those from the USA was Milton Wolfe, the last commander of the Abraham Lincoln Brigade. The last two commanders of the Botwin company -- an all-Jewish unit -- Emanuel Mink and Alter Sherman, were also there. It isn't generally known, even to yiddishists, that a Yiddish publication appeared in Spain at the time published for members of

Ben Kayfetz

the International Brigade. A copy is preserved in the Bundist archives in New York.

Many of the Jewish combatants in the Spanish Civil War were from Eastern European countries -- Poland, Lithuania and Romania, or were living as immigrants and refugees in Western Europe when the Civil War broke out in march, 1936. With Hitler well entrenched in Germany, having just remilitarized the Rhineland, and Mussolini just having won an easy victory in Ethiopia, with semi-fascist, repressive regimes in Latvia, Poland, Romania and Hungary, with the shadow of unemployment, political reaction and stagnation creeping over Europe, it is not surprising that idealistic Jewish youth from both Eastern and Western Europe saw the Civil War in Spain as an apocalyptic struggle between the forces of Light and Redemption and those of Darkness and Destruction.

There were those who came from Mandated Palestine to fight fascism, those who volunteered from Poland, Lithuania, France and Belgium. Some fought later in the French Resistance, some were drafted into the French Foreign Legion. Some later found themselves in far-flung exile in the USSR or served in the Polish forces.

Of the former Polish Communist party members now residing in Israel, either those who date from the 30s or who left more recently, only two or three are in the official Moscow pro-Arab Rakach party. Some are in Maki (the former Moshe Sneh splinter), some are in Mapam. The great majority are simply non-political at this time in their long, highly politicized careers.

Ayalti says that the Rakach party made an effort to guide the conference politics towards a neutralist direction, i.e., one which would take no position in the Israel-Arab question. However, the move failed. The organizers, whether long-time or recent Israel residents, were all too well experienced with Communist tactics to be persuaded of this and the Rakach tried a boycott which didn't work either.

The story of the reunion and the fact that it was held in Israel and drew so many of the combatants, veterans of many battles, military and political, and personally only too painfully familiar with all the ideological peregrinations of our time, is a bizarre but faithful reflection of the vicissitudes and vagaries of this century.

Spiritually dehydrated

Cont'd from Page 21

of going to a rabbi with a personal problem unless the difficulty had to do with divorce or with some other area which only the rabbinical courts here can settle." Even the idea of men and women sitting together in the synagogue was a new concept here.

In principle, Progressive Judaism here follows the lines of the world-wide movement. But Rabbi Zemer emphasized that Israeli Progressive Judaism is not an import, or an imitation of what is done in America. The Progressive service here is much closer to the traditional service than its American counterpart. "But our service is shorter than the traditional and more concentrated. We have also taken out prayers for sacrifices and other things of that kind which we cannot believe in. Our prayer-book was written here so the Jewish return to Israel i emphasized more than in Orthodox prayerbooks which were brought from the Diaspora."

Aside from his congregational duties, Rabbi Zemer lectures to a large variety of "non-religious" groups, at kibbutzim, meetings of service organizations like B'nai B'rith and Rotary, etc.

Rabbi Zemer, who spoke fluent Hebrew at age 10, first came to Israel 13 years ago, after completing his rabbinical studies at the Hebrew Union College. "But after a year I decided not to complete my doctorate as a full-time student. I wanted to be a rabbi." Though he was sure he wanted to come on aliyah, "because I felt at home here," he returned to the United States for two years and served a congregation in Baltimore. When he returned in 1963 he served two congregations (in Kfar Shmaryahu and in Ramat-Gan) until founding his present congregation two years later.

During the Yom Kippur War, Rabbi Zemer worked with the Ministry of Defence notifying families of the fallen and helping the bereaved with their personal problems. The synagogue involved itself in the preparation of packages for its members and their children on the front and the sisterhood knitted stocking caps for the soldiers fighting on the Syrian border. They also opened the youth lounge for the soldiers.

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Understanding of Arabs stressed

Cont'd from Page 24

momentum in a situation of war, where one war provokes another, there is also such a thing as a momentum in peace relations. They do not remain static but, if continued for some time, develop into other forms of relations between peoples and states.

I am reminded of what Dag Hammarskjold once reported to me after a long talk with Nasser on the possibility of peace with Israel. The Arabs might finally be ready to accept the partition of Palestine, Nasser had said, since it meant after all the loss of only 1% or less of Arab territories, but what the Arabs would not accept, Nasser contended, was the partition of the Arab world by Israel. By this he meant that, in view of Israel's location at the centre of the area stretching from Morocco to Iraq, which he hoped one day to become a great political bloc, the Arabs would not agree that Israel remain a stranger, often pursuing a policy diametrically opposed to Arab political aims.

This does not mean that Israel should or could give up one iota of its rights as a soverign state, but it should try to act as a state of the Middle East, particularly in this time of growing configurations of states and peoples in most areas in the world, like NATO, the Organization of American States, the Benelux or Scandinavian blocs.

To make what should be the end of a process of condition for its start, namely full diplomatic and commercial relations, would be a grave psychological mistake which may make even its beginning impossible.

Saying this, it is clear that, in my view of the impossibility of knowing what the Arabs today or later on may want, Israel will have to remain strong. Nobody would advise Israel to disarm or to reduce its military strength just because a formal peace treaty has been signed.

I believe that, if we reject what, I agree, may be only a tenuous peace, in order to achieve what Israel calls "a full peace," we may find it more difficult in future to get better conditions and maybe no peace treaty at all.

Next Year in Jerusalem

Cont'd from Page 19

Jews live, there still remains the Jerusalem of "next year," the year which is eternally future, elusive, tantalizing, beckoning, always the magnet of our hopes.

"Next Year in Jerusalem!" means getting rid of the exile within us, exorcising the inhibitions, qualms, concerns, obsessions which stifle the expression of our Jewish selves. It means liberation from the service of the idols which keep us from being the servants of God.

"Next Year in Jerusalem!" means tranquility and creativity for the state and the people of Israel, peace and security and co-operation for Israel and her neighbors, peace and security for the whole world.

A remote prospect? A utopian hope? No more so than the hope for the Jerusalem-of-this-year where hundreds of thousands will celebrate Passover, and just as certain.

Erwin Schild is senior Rabbi at Adath Israel Congregation.

Passover's redemption message

Cont'd from Page 19

rubble out of the road.' So G-d says, 'let everyone do what he can, and then I will take the evil inclination out of the world.'"

The Jewish faith that has sustained us is neither "man alone" nor human withdrawal from an evil world. Jewish faith is the convenant between God and Man.

At Passover we celebrate our faith in redemption, and G-d's action in human history to redeem us from evil. We re-live it through our single greatest experience, the Exodus from Egypt when we moved from slavery into freedom, from darkness into light.

The struggle of good and evil goes on. G-d acts now! Egypt is not history: it is an eternal present. So we say: "This is what the L-rd did for me when I came forth out of Egypt." (Passover Haggada)

Michael Stroh is spiritual head of Temple Har Zion Congregation.

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Diverse backgrounds bring zest to marriage of actress and artist

By DAVID NATHAN
JCNS Correspondent

After a whirlwind romance, Diana Rigg, the leather clad heroine of the TV series The Avengers, met her match when she tangled with an Israeli artist, Menachem Gueffen. Preparing to play Eliza in Shaw's Pygmalion, Miss Rigg spoke to David Nathan about her Quaker schooling and contacts with Jews in an English provincial city.

British actress Diana Rigg poses with Israeli soldiers in front of a navy missile boat during December ceasefire. Miss Rigg was in Israel to spend a week with her husband's family. She is married to Israeli artist Menachem Gueffen.

The marriage of Menachem Gueffen, the Israeli artist, and Diana Rigg, the British actress, seems to have attracted a fair amount of attention which they are taking very calmly. They find the fact that an American magazine has named them "fun couple of the year" faintly hilarious.

"We weren't the only ones," explained Miss Rigg. "There were half-a-dozen in all."

"Which couple were the funniest?" asked Mr. Gueffen.

Their careers seem to dovetail nicely. While Miss Rigg is preparing to play Eliza in Pygmalion, Mr. Gueffen has just opened his third London one-man show at the O'Hana Gallery.

"I do most of my painting in the evenings while Diana is at the theatre," he said, "and if she goes away to make a film I can take my work with me. And also explore new markets."

He is very Israeli, not the kind of man you can easily visualise in an act of apology or explanation. He was born there, the son of Polish immigrants, a sabra, traditionally prickly.

"When I took Menachem home," said Miss Rigg, "my mother said, 'You don't look like a Jew.'"

Whereupon Mr. Gueffen told her that that was a very anti-Semitic statement because it meant that she had a certain concept of what a Jew should look like. Furthermore, he added, "I assured her that she had not need to worry as Easter was a long time off and that it was not the season for slaughtering children. In fact, Diana's mother is not the least bit anti-Semitic."

You get the feeling that it is just as well for her.

"She was delighted that I was getting married at last," said Miss Rigg. "When you are middle-class and have an unmarried daughter of 34 people begin to think there's something wrong somewhere."

Miss Rigg spent most of her childhood in Leeds but, as must be clear by now, she was not a member of the large Jewish community there.

"My father was agnostic and my mother vaguely Church of England. I went to a Quaker school.

"We lived opposite a Jewish family and we became very close friends with them. The only different thing about the Jewish children at school was that they didn't attend morning prayers and we rather envied them for that."

"You mean," asked Mr. Gueffen in mock amazement, "that by the age of 11 you had already discovered that we didn't have horns?"

"I was never brought up to think things like that," said Miss Rigg evenly.

"My father," said Mr. Gueffen, "wrote to me once: 'Whatever you do, don't marry a Gentile.' But when he met Diana there was an instant rapport. With my mother too, but my father spoke a little English so there was better communication. He loved her very, very much. It was very warm, very nice." It is almost his last memory of his father, who died a few weeks ago.

If they have children?

"I would like my children to have faith surrounding them," said Miss Rigg. "It's one of the best things you can give them. But my difficulty is arriving at a faith myself in order to communicate it to them."

"When we have children," said Mr. Gueffen firmly, "that is when I put on the pressure."

Miss Rigg had a shot at learning Hebrew while she was in Los Angeles for her recent television series, but as she was also having to master 60 pages of script a week she never got much further than "mother comes" and "father comes", a limited vocabulary for a lady who is accustomed to the kind of words they use at the National Theatre, both on and off stage.

However, Mr. Gueffen is teaching her the odd word or two and she recalls the very first which was possibly also the oddest. It was, she said, 'tachtonim'.

"That," said Miss Rigg, going on to explain with all the authority of a fine actress playing the role of a great linguist, "means 'knickers'."

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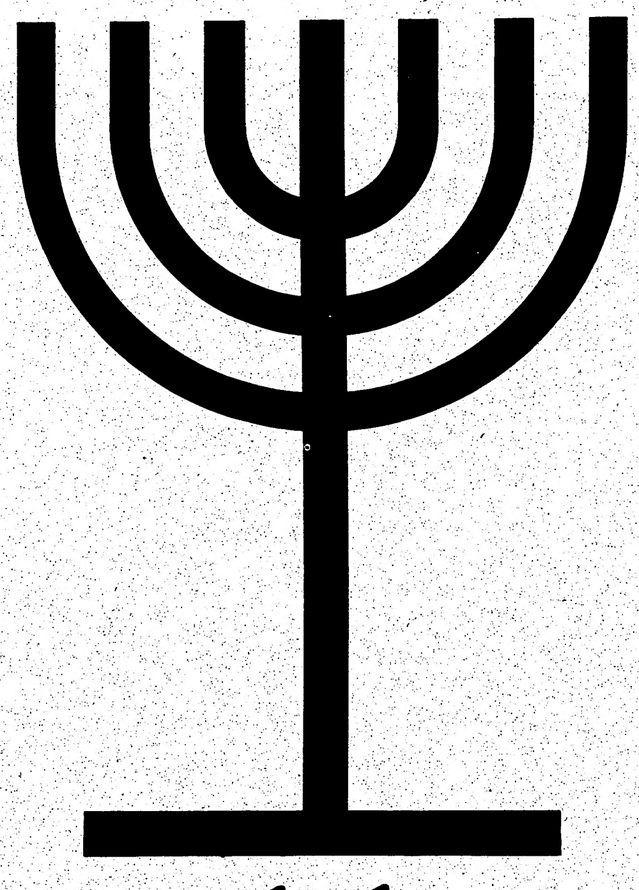

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Fighting does not slow business pace

Israel's fashion industry dispels wartime blues

TEL AVIV –

Despite the hardships and crisis Israel has been faced with since the Yom Kippur War last October, the fashion industry here, with much of their personnel still on active duty with the army, made every effort to carry on with business as usual by going ahead with their 10th annual fashion show.

While newspapers here still told of terrorist actions along Tiberius' northern border, impasses over the disengagement talks, bombardments at the Golan lines, it is as though the fashion industry was providing a few days of pleasant distraction in order to help the country pull itself out of the depression that settled in as a result of this last war.

Regardless of the unsettled conditions here there were more than 350 buyers from all over the world, 19 of them Canadian, to view the new lines that were developed during this period of crisis. Looking at the fashions being previewed here it was difficult to believe that the country was plagued with problems. The clothes were raffish, frivilous and full of bouncy energy that's typical of the Sabra personality when concentrating on the fun side of life.

While leathers and suedes have long been Israel's unrivalled leaders, during this preview, cottons and handcrafted clothing have matured into a sophisticated new trendsetter.

One of the most colorful and vivacious collection in cottons comes from Rikma manufacturing designed by Rojy Ben Joseph who has created a group of dresses, skirts, jackets and caftans in brushed cotton using hot, earthy colors in startling geometric patterns. The collection ranges from casual home outfits to evening suits. Among them is a whimsical peasant-styled dress with flaring full sleeves and layers of skirts.

The arts and crafts of Israel's immigrant population has been dramatically duplicated in a collection from Maskit. Hand-crocheted dresses and separates, hand-embroidered designs from traditional ethnic costumes show up in hostess gowns, skirts, blouses and caftans. Bethlehem embroidery designed by Therese Cogan is used on a pure white bridal type dress designed by Tamara Yuval with long bell sleeves, narrow waist and high neckline.

An ultra feminine collection by Ivor Adler is styled in natural-colored cotton fabric that resembles a better quality of Indian cheese cloth. The dresses, skirts and blouses are ruffly and swirly and some have cotton lace inserts. A surprisingly sophisticated collection designed by Papco uses cotton stretch velour which has a luscious, rich texture similar to velvet and cotton satin shows up in a resort collection from Kitan.

A "no suit" trend was emphasized in most of the day wear collections. These frequently featured costumes of meticulously selected coordinates, tweeds with plaids, crunchy knits with bulky weaves. One manufacturer showed a ribbed shawl-collared wrap jacket with a mid-knee pleated skirt . . . or a blouson battledress jacket with an A line skirt.

Antique medallion prints are the basis for another manufacturer's simple but smart outfits. They include flippy little skirts with lots of pleats to be worn with close to the body tops which feature shoulder fullness or long, close-cuffed sleeves and perky neckties.

Trousers were still important at this show. The favored shapes are straight with medium wide, or the round stovepipe cuts and the exagerrated fullness of palazzos seems to have disappeared. The pants costumes are usually carefully "no suited," relying on line and color rather than matching fabric for interest.

One of the most exotic outfits was a pantsuit of super fine Analin leather with a deep collar of blue fox fur down the front and cinched in at the waist with a wide back-tying belt designed by Jadoly.

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Prelude to liquidation of Soviet Jewish culture

By ZEEVE BEN SHLOMO
JCNS Correspondent

On the morning of January 14, 1948, two snow-covered bodies were found on the outskirts of Minsk. The bodies were those of Shlomo Mikhoels a Jewish actor of genius and Golubiev-Potapov, a Jewish theatre critic. Both men were executed on Stalin's orders. Zeev Ben Shlomo writes why they died.

Soviet policy under Stalin had all the hallmarks of a Shakespearean tragedy. No curtain was likely to fall, no act could draw to a close without leaving at the very least a few dead bodies on the stage. Stalin's Jewish policy was even more tragic.

The act, which ended with the murder of Shlomo Mikhoels, director of the Moscow Jewish Theatre and chairman of the Jewish Anti-Fascist Committee, was the first in a new tragedy of Jewish martyrology which closely followed the Nazi Holocaust. By the end of the second act, 24 leading Jewish writers, artists and intellectuals had faced the firing squad (on August 12, 1952) with many more known and unknown Jewish victims meeting a slow death in the labor camps.

The murder of Mikhoels was thus the prelude to the liquidation of Jewish culture in the Soviet Union. The scope of the liquidation, combined with the execution of its leading creators, was such that this culture was dealt a blow from which it was never able to recover. For all these reasons, the anniversary of Mikhoel's death is a date to remember. It was a murder in a style Stalin liked -- by any standards of cunning, hypocrisy and dissimulation it would have made envious any well-known criminal in history, from the Borgias to contemporary gangster-type dictators.

On the morning of January 14, 1948 two snow-covered bodies were found on the outskirts of Minsk. The bodies were those of Shlomo Mikhoels and A. Golubiev-Potapow, a Jewish theatre critic. A semi-official announcement spoke of their deaths "in tragic circumstances." Officially encouraged rumors offered (as Ilya Ehrenburg recalled) two contradictory explanations: that Mikhoels was killed by "bandits" (that is anti-Soviet guerilla units), or that he was run over by a truck.

It took years until the vague supicion that Mikhoels was murdered by the Soviet Security Police was semi-officially confirmed in the Soviet Union. And it took longer still until the identity of the initiator of the murder was divulged by Stalin's own daughter.

In her book, **Only One Year**, Svetlana Alliluyeva (Stalin) described how she happened to be present in her father's study when a telephone rang and it was reported to him that his instruction to murder Mikhoels had been carried out.

"Let's say it was a road accident," Stalin said into the receiver. His decision to kill came first; his daughter was present when he later decided how to present his crime to the public.

Why did Mikhoels have to go to Minsk? He was there in an official capacity, as a member of the committee, awarding Stalin Prizes for theatrical art. The murderer had appointed the victim to award prizes bearing his name. How was he killed? Evidently by a blow to the head with a sharp weapon, which penetrated his brain. Alexander Tyshler, stage designer of the Moscow Jewish Theatre and one of Russia's greatest painters this century, bears witness: "I accompanied Mikhoel's body to Professor Zbarsky (who embalmed Lenin's body in 1924). Professor Zbarsky applied make-up to Mikhoels' face, covering a deep gash on the left temple."

Then the show of hypocrisy began. Mikhoels was given a State funeral. The regime which put him to death hailed him, after his murder in speeches of official representatives and in the press as one of its great artists. Yiddish writers and actors were, however, apprehensive.

"After Mikhoels' death," said one of them, "the earth began burning under our feet." The feeling that his death was the beginning of the end of Jewish culture in the Soviet Union, and that Mikhoels himself was a martyr for this culture, was expressed by the Yiddish poet, Peretz Markish (later executed as one of the 24), in a memorable poem.

Why did Stalin find it necessary to kill Mikhoels in that particular fashion? Because this seemed to him more expedient than making Mikhoels confess in a show trial. The Jewish actor of genius had friends and admirers among leading Russian intellectuals, who might have been sceptical had he confessed to being an "American spy."

The murder of Mikhoels seemed to Stalin a necessary preliminary to the liquidation of the Jewish Anti-Fascist Committee, which between 1942 and 1948 was the only secular Jewish body in the Soviet Union where Jews could complain.

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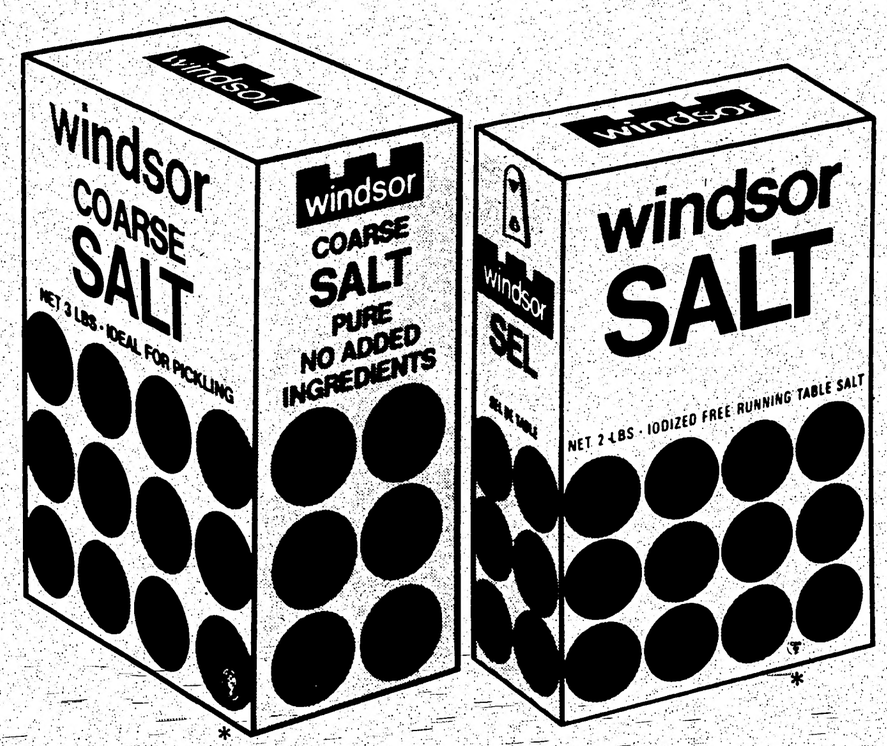

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By CHARLOTTE JACOBSON

NEW YORK –

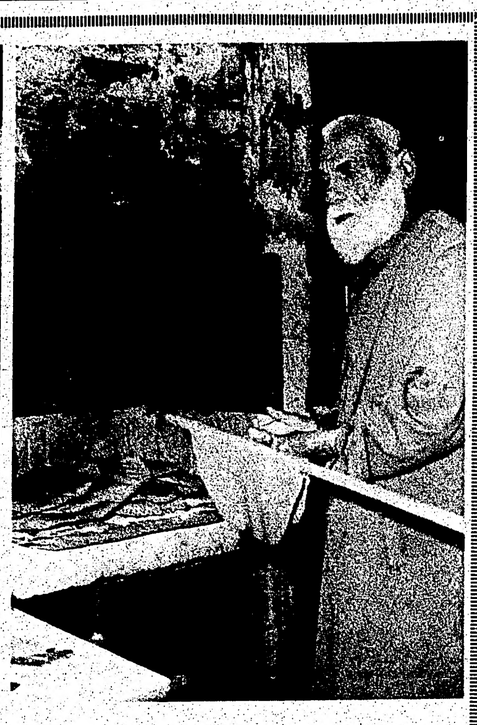
Although Passover is traditionally the most joyous of Jewish festivals, we approach the celebration this year with a measure of sadness and soberness. Because the Yom Kippur invasion of Israel by the Arab states, is still fresh in our minds and the serious implications still confront Israel six months later, Jews the world over are deeply concerned with the problems of its future security and development.

As we read the Passover Haggadah at the Seder service, and commemorate the ancient Biblical Exodus from Egypt, we rededicate ourselves anew to do everything possible for the country that has given new and modern meaning to the cause of Jewish liberation and freedom. This effort in behalf of Israel takes many forms: financial aid through the support of the United Jewish Appeal and the Israel Bond campaign; aliyah to give added depth and strength to the Homeland reborn; and positive expressions in behalf of the justice and righteousness of Israel's cause as a freedom loving member nation of the human family.

We are thankful that there is peace today in the Middle East, as tenuous as it may be. We are grateful for the role played by the United States government in providing aid and sustenance to Israel at the time of its greatest need. We are proud of the nation of over three million Jews that has developed in the 26 years since the State of Israel was proclaimed.

As we observe Passover this year, it is appropriate also to recall that this November marks the beginning of the year of the celebration of the 100th anniversary of Dr. Chaim Weizmann, Israel's first president and for many years leader of the World Zionist Organization. There can be no greater tribute to Dr. Weizmann than the re-affirmation of our faith in Zionism as a valid program of liberation.

Charlotte Jacobson is Chairman, World Zionist Organization, American Section.



OLD AND NEW PASSOVER RITUALS

The old and the new are shown in the above photo as Jews throughout the world prepare for Passover. In the Gadi Hoz photo at left, Amir Cukierman, 5 1/2, and Michael Geist, students at Associated Hebrew Schools, concentrate on the serious business of making matzo. The elderly Jew at right, from Gerba, off Tunis, follows his old tradition.

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YOM TOV HONEY CAKE
3 cups sifted all-purpose flour
1 tablespoon baking powder
1/2 teaspoon baking soda
1/4 teaspoon salt
1 teaspoon ground cinnamon
1/4 teaspoon ground ginger
4 eggs
1 cup sugar
2/3 cup MAZOLA Corn Oil
1 1/2 cups liquid honey
1/4 cup strong tea, cooled
1/4 cup orange juice
1/2 cup chopped nuts
1/2 cup raisins

Sift together flour, baking powder, baking soda, salt, cinnamon and ginger. Beat eggs with sugar: gradually beat in corn oil and honey until completely blended. Add flour mixture alternately with tea-orange juice mixture. Stir in nuts and raisins. Pour into ungreased 10-inch tube pan. Bake in 350 degree F. oven for 15 minutes: then reduce heat to 300 degree F. and bake for 1 hour or until cake tests done. Invert pan immediately and cool cake completely before removing from pan.
(not a Passover recipe)

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Sholom Aleichem to Othello

Kligman relishes all areas of show biz

TORONTO -
By ESTHER MEHR

When Morris and Nessie Kligman emigrated to Canada from Romania in the early 20s and settled in Winnipeg with their nine-months-old son, their dream for the future was to earn a living and observe their religion without fear. The formula then was a fairly standard one. You began as a street peddler and if you were lucky, you opened a store. And mazel tov! you were a respected member of the local community.

With the opening of their grocery store, the senior Kligmans worked hard to ensure that their two offspring, Paul and Libby, received the education denied to them in Romania. The traditional respect for learning was an inherent characteristic of Jewish immigrants from Eastern Europe who flocked to North America in the early decades of this century.

Paul helped his father in the store after school for as far back as he can remember. "It was expected of me and I did it without question," he said. This was the pattern of his growing up until he was ready to enroll in university. He took a general arts course at the University of Manitoba with no specific career goal in mind.

Looking fit and trim during a lunchtime interview, Kligman said he took up acting in university productions to overcome his shyness. "My sister (Libby Morris) was studying voice seriously," he recalled, "but I certainly had no aspirations for an acting career."

He was persuaded to appear in a one-act play put on by the university, later graduating to bigger roles. He played the lead in a Winnipeg Free Theatre production of **The Man Who Came to Dinner** when he was 20, a role he recently repeated in Sudbury "at the right age," he added.

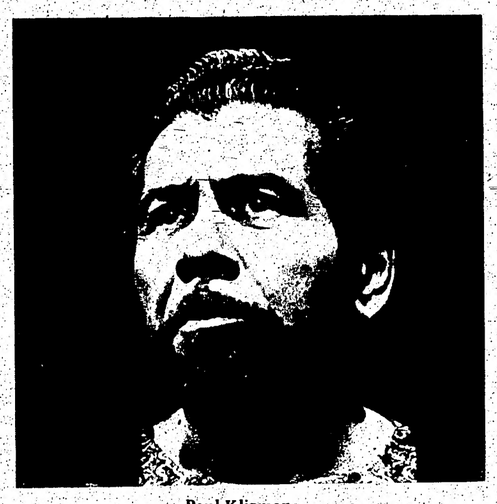
That first starring role did it. Paul Kligman was bitten by the acting bug. He came to Toronto in 1950 and auditioned the day after his arrival for the part of a Jewish father in the radio series, **Mama's Family**. During this period, he teamed up with Wayne and Shuster and has since been a regular member of the W&S "stock company."

Paul Kligman views his television appearances as "bread and butter" but the least fulfilling for him as an actor. There is a tinge of bitterness in his voice when he mentions that he has never been approached by Stratford or the St. Lawrence Centre during his long professional career. There is a possibility that he may repeat his role in the Manitoba Theatre Centre production of **The Dybbuk**, which will open the 1974-75 season at St. Lawrence Centre.

It was the late Nathan Cohen who urged Kligman to stretch himself as an actor and attempt more serious roles. "Me do Shakespeare? The thought terrified me," he said, "but with Nathan's prodding, I accepted with much trepidation, an offer to do **Othello** at the Citadel Theatre in Edmonton. It was one of the most satisfying experiences of my life." He received critical acclaim, which justified Cohen's faith in his acting ability.

"Nathan Cohen was one of a kind," Kligman recalled with affection. "No other critic is as knowledgeable about the workings of theatre as he was and I'll always be grateful to him for encouraging me to reach out in new directions."

Paul Kligman is currently completing a book commissioned by McClelland and Stewart about his father, with the tentative title, **It All Ends Up in a Shopping Bag**. The title refers to the senior Kligman's death from a heart attack in 1957, when



Paul Kligman

his few personal effects were placed in a single shopping bag by the friend who found him in his apartment. It was originally written by Paul as a one-and-a-half hour radio drama in which he took the role of his father.

The book is by no means Paul Kligman's only writing venture. For some time he has collaborated with actor Ed McNamara on several documentary dramas for CBC Radio. Now that his two sons are grown and on their own, Kligman is accepting more regional theatre offers which take him from one end of the country to the other. He is also touring the lecture circuit with a pot pourri of Jewish jokes, anecdotes and readings.

Getting back to St. Lawrence Centre, Paul was of the opinion that it was not fulfilling its role in choice of plays and use of talent. "The theatre after all is in the market place and I don't think there's been much of an effort to meet the public," he declared. "You can't lock yourself in an ivory tower. No one has begun to tap the vast ethnic audience in this city. This would be a great way to make these people feel they really belong, that this is their theatre, too."

In recent years Paul has produced a number of industrial shows and has gone on the road with sales people. With all the travelling that is so essential to his career, Paul and his wife Anne, a native of Regina, are entrenched Torontonians. They are members of Temple Sinai and the Celebrity Club. Their son Joel is a producer with educational TV and younger son Robert is a history major at the University of Toronto.

Acting, writing, producing, lecturing -- it's all show biz -- and Paul Kligman relishes every facet of it.

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